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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Elastic Highways

S. S. Taylor, general manager, department of traffic, City of Los Angeles, has pointed out that if during the rush hour in Los Angeles each automobile were one foot shorter this would be equivalent to giving Los Angeles 80 miles of four-lane highway.

Dreams for Everyone

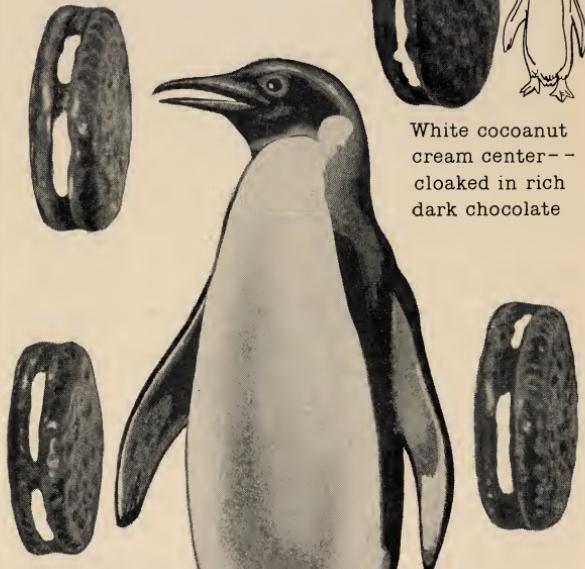
There is a need for a certain amount of dreaming each night according to Dr. William Dement of the department of psychiatry, Mount Sinai Hospital, New York City. Reporting recent experiments in *Science*, Dr. Dement notes that a typical night's sleep includes four or five periods of dreaming, which account for about 20 percent of the total sleep time. Controlled experiments with awakening sleepers while not dreaming and with sleepers just as soon as they started to dream showed later an increasing amount of dreaming when the subject had been deprived of dreams. It was found that rapid synchronized eye movements occurred in dreaming as if the dreamer were watching the events of his dream.

Rabbits on the Range

A study by Dr. DuWayne L. Goodwin has shown that on the range seven jack rabbits equal one ewe in amount of forage consumed. Jack rabbits are also more destructive than livestock because they graze closer.

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Service, H. Armstrong Roberts,
Ernst Wittke, pp. 982, 983
Youth Section: Ralph Clark

THE COVER:

The quiet stillness of the
Christmas season is warmly reflected
in our cover.
Color Photographer: Joseph Munch
Describes his photo as the moon
glow through his trees as the falling
the failing sun tints the snow with
its warm glow and fills the forest
with a magic mood just before
darkness falls."

Cover lithographed in full color
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SAFEWAY



These Times



Shoes, Morals, and Culture

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

The fifteenth session of the General Assembly of the United Nations may go down in history as the session of Khrushchev's shoe. The General Assembly, nevertheless, has become the most important international forum in history. The presence of heads of states—Eisenhower, Macmillan, Nasser, Nkrumah, Sukarno, Khrushchev, and all the others—demonstrated this.

For the first ten years the Security Council seemed the dominant organ of the organization. American framers in 1945 mentioned the potentialities of the General Assembly, however, as a "town meeting of the world." The fifteenth session probably approached expectations.

A social scientist looks at such a gathering in different perspective than the press. The following observations therefore, are in addition to the descriptions and editorial comment in readers' home-town papers. Many such have been uncomplimentary to the United Nations, to its location within the territorial confines of the United States, and to the behavior of members and participants. All readers are welcome to their own opinions on these questions. Here are some of mine.

I would like to look at the scene from the standpoint of (1) history, (2) cultural interaction and development, and (3) politics. ("Politics" as used here means aiming at resolution of conflicts and the gamemanship of national advantages and disadvantages.)

1. *History.* More heads of more important states met at the fifteenth session than at any other gathering. They met, not in a "council of kings" or rulers, but as delegate-representatives in a juridically sanctioned international body, the General Assembly. This is an important fact and accomplishment. It carries more historic and legal significance than if a dozen or so rulers with their entourages, came together. The historic and legal significance is that the meeting came about as part of a complicated, but none the less developing, juridical order. The meeting was not one of chance or caprice. It was held at a specific time and place, conducted according to specific rules, with definite agenda and procedures. In short, a form of international *constitutionalism* was at work.

Constitutionalism does not guar-
(Continued on page 968)

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Letters and Reports

NO PLACE TO PARK

In a letter from one of the Saints in Lethbridge, Alberta, Canada, the attention of The Improvement Era editors was drawn to a paper clipping taken from the *Lethbridge Herald*, September 14, 1960. The article, entitled "New Excuse for not Going to Church; There Was no Place to Park the Car," revealed that members of three other denominations "couldn't get within blocks of their respective churches" after 10 a.m. the preceding Sunday because "... the LDS Church was the scene of a large conference and delegates were at the church all day."

The civic center parking lot, the courthouse parking lot, and the city hall parking area were all jammed with cars. Facilities which are usually adequate for normal Sunday parking suddenly present a problem when an LDS conference is held. The creation of the new Taber Stake, however, will now have alleviated a great deal of the problem and President Elmo Fletcher of the Lethbridge Stake told newsmen "We would be happy to co-operate with the other churches by notifying them of forthcoming events that may pose a parking problem."

The covering letter, sent in by M. E. Spencer, indicated that the writer's father had been called to labor for six months as a missionary in Lethbridge "many years ago."

Alameda, California

Dear Editor,

I am writing this letter in credit to your wonderful magazine. I want to express my thanks to you and the staff for the publication of such a very worthwhile magazine.

The Improvement Era has been in my home for a good many years with its articles of good faith and clean living. Since I entered the Coast Guard in January 1957, I have received a subscription of The Improvement Era from the wonderful people of the Crystal Heights Second Ward, Salt Lake City, Utah.

I want to publicly thank them for their help and faith in guiding my way into the future—the Latter-day Saints' way.

Keep up the good work and keep The Improvement Era coming each month, it is a very strong reminder of what I and all servicemen like myself have to be thankful for. (The Church of Jesus Christ of Latter-day Saints.)

Sincerely,

James R. Hess
Sonarman Second USCG

CORRECTION

In the article "Scholarship" by William E. Berrett which appeared on pages 332-334 of the May 1960 issue of The Improvement Era, the following paragraph was printed:

"The late B. H. Roberts gave up hope of finding the date when the Book of Mormon was published, but it was found about fifteen years ago by Elder Francis Kirkham while he was searching through the files of the old Manchester *Guardian*. Just a little advertisement, just a line or two appearing in the issue of March 18, 1830 that announced 'The Book of Mormon will be off the press during the week, and for sale at such and such a place.' The issue the week following, on the 25th, bearing again two or three lines of advertisement 'The Book of Mormon' was now off the press and is available at this place. So between the 18th and 25th of March, the Book of Mormon issued from the press."

In working with the Book of Mormon material for the November issue, the editors came across photostats of these two advertisements. Further research revealed that the paper carrying the advertisements was actually the *Wayne Sentinel*. The dates of the advertisements were March 19 and 26, 1830. The cover note in the November issue (page 770) gives the correct information.

New York City

Dear Editors:

It is wonderful to read the Era and gain the great spiritual strength and increase in the knowledge that this magazine has in it.

It brings out many great truths that help strengthen one against the powers of darkness working on the world today.

I thank the Eternal Father in heaven for this magazine, and for his children upon the earth.

Robert S. Ward

East Prov (Utah) Stake MIA

Dear Editors:

Congratulations on the terrific layout and continuity of your September Era of Youth section. I find your approach with new ideas most stimulating.

Sincerely,

Robert W. Stum, Supt.

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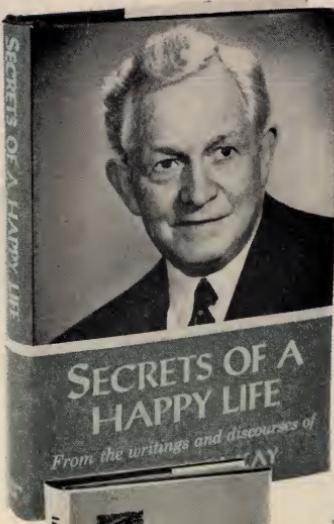
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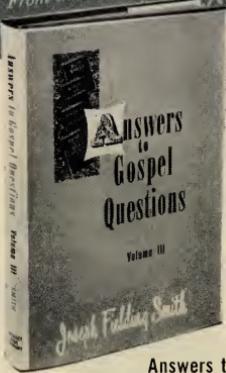
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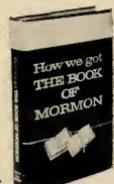
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5

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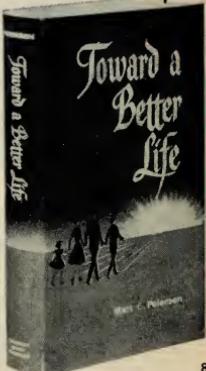
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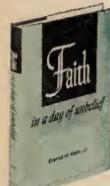
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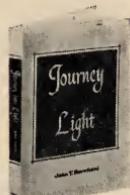
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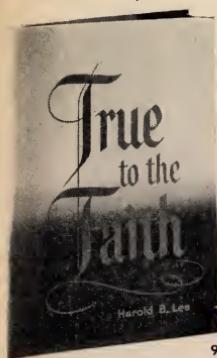
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15

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The Church Moves On

October 1960

2 Elder Duane A. Frandsen sustained as president of Carbon (Utah) Stake, with Elders Leland Kay Dalton and Royal N. Allred as counselors. They succeed President Elton L. Taylor and his counselors, Elders Arvel L. Stevens and Asa L. Draper.

7 The 130th semiannual general conference of the Church convened in the Salt Lake Tabernacle, with sessions being held Saturday and Sunday, October 8 and 9, as well. Part or all of the daytime sessions were broadcast by many radio and television stations. To generations of Church members, the October conference had a number one higher than the previous April conference. This confusion in numbering was corrected when, in October 1957, that conference was cancelled because of the epidemic of Asian "flu."

8 During the sustaining of the General Authorities of the Church, three new Assistants to the Council of the Twelve were sustained: Elder Nathan Eldon Tanner, president of the Calgary (Alberta, Canada) Stake; Elder Franklin D. Richards, president of the Northwestern States Mission; and Elder Theodore M. Burton, recently released president of the West German Mission. The priesthood session of the general conference was held in the Tabernacle and taken by telephone-wire to scores of other gatherings of priesthood members as far away as New Zealand.

The First Presidency announced the appointment of Elder J. Thomas Fyans as president of the Uruguayan Mission, succeeding President Arthur M. Jensen. President Fyans, at the time of this call, was serving as president of the East Jordan (Salt Lake County) Stake high priests quorum. He is a former bishop of Butler Ward. He will be accompanied to the field of labor by his wife and five daughters. Uruguay, a comparatively recent mission field, was organized as a mission after World War II.

9 The semiannual conference of the Deseret Sunday School Union was held this evening in the Salt Lake Tabernacle.

16 Philadelphia Stake was organized by Elder Harold B. Lee of the Council of the Twelve and Elder Sterling W. Sill, Assistant to the Twelve, as they divided the Eastern States Mission to form the Eastern Atlantic States Mission as well. Elder Bryan F. West was sustained as the stake president with Elders Mark B. Weed and Raymond O. Obendorfer as counselors. Wards include Audubon (New Jersey), Philadelphia, Valley Forge, Wyncoate, (all Pennsylvania), and (Continued on page 960)

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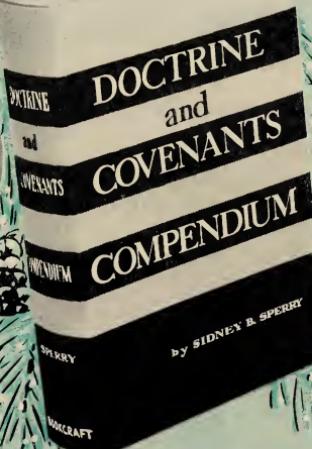
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A warm Christmas message from President David O'McKay

OLD BETHLEHEM

This is the season when men's hearts turn to the event at Bethlehem. Bethlehem, to be sure, is the scene of many important events in Biblical history. Its first mention in the Bible is in connection with the death of Rachel, over seventeen hundred years before Christ was born. It was the home of Boaz and Naomi, and there was consummated the beautiful story of Ruth. Eleven hundred years, or thereabouts, before the birth of Christ we read of Bethlehem as the home of David's house, and it was at Bethlehem that the Prophet found David tending his sheep and anointed that shepherd boy to be ruler of Judea and of Israel.

A little later we hear of the Philistine garrison in David's home city, Bethlehem. How dear that town was to his heart, I think, is shown by the wish that he expressed for a drink of water from the well at Bethlehem. Many a time he had quenched his thirst at that well. As he stood facing the enemy that held his birthplace, three of his soldiers, hearing their general's wish, broke through the ranks of the Philistines and got water for their leader. It is a touching picture of the loyalty and devotion that David inspired in his followers.

Luke tells the story of the birth of the Christ Child so simply and so magnificently:

"And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. . . .

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

"To be taxed with Mary his espoused wife, being great with child.

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." (Luke 2:1, 3-8.)

In the Old Testament book of Micah, the fifth chapter, Bethlehem is mentioned by the prophet as the birthplace of the Promised Messiah. I wonder whether the shepherds to whom the first revelation of Christ's birth was given had not that prophecy in mind as they kept watch over their flocks by night?

The name *Beit Lalm* means *the house of bread or food*. Throughout the ages this area has been known as one of the most fruitful spots in Palestine. It is interesting to note that the primeval wheat, (Continued on page 991)

THE HOLY LAND

as it was in the time
of Christ

Scale of Miles
10 20 30



THE GREAT SEA
(Mediterranean)

THE GREAT SEA
(Mediterranean)

Gaza
where Samson
brought down
the temple

Joppa

Emmaus

Shiloh
Ancient Israel's
Sanctuary

Jericho

JERUSALEM
the holy \star city

Bethlehem
where Christ
was born

Hebron

Dead Sea

TO EGYPT

"from Dan to Beersheba"
extended ancient Palestine

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Sidon

Mt. Hermon

mount of
transfiguration

Dan
Caesarea
Philippi

TRADITIONITES

Bethsaida

Capernaum

Magdala

Cana

first miracle

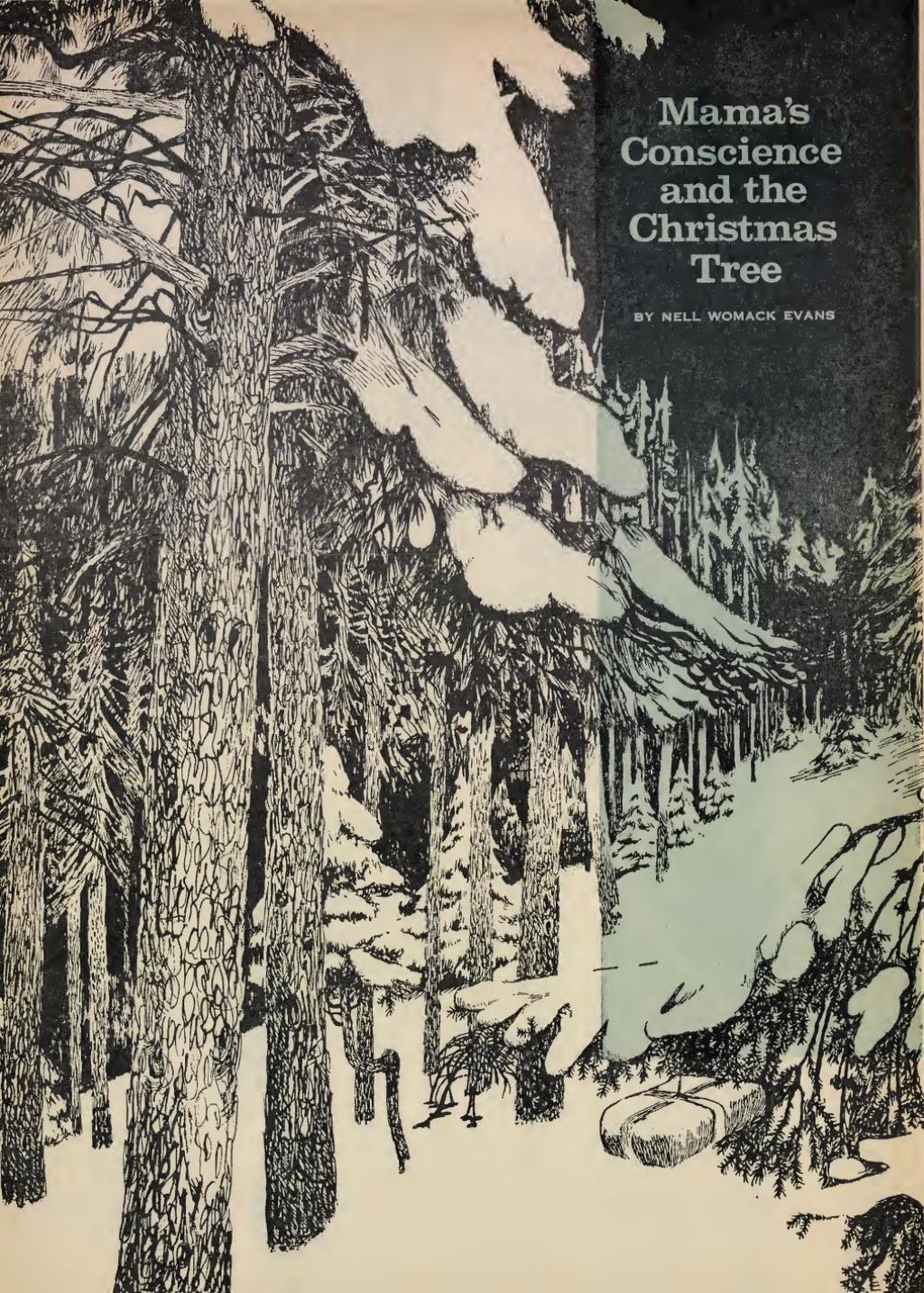
Nazareth

boyhood home

Nain

oasis

Deca



Mama's Conscience and the Christmas Tree

BY NELL WOMACK EVANS

If I regard the Christmas tree as a "Christian tree" (and a fitting symbol for a belief in the Tree of Life) and refuse to feel concern that our Christmas-tree custom might perchance have evolved from paganism, it's because of Mama's conscience.

You couldn't say Mama's conscience was prejudiced, exactly. She was certainly never hurtful to those who failed to share her interest in furthering the tradition of the Christmas tree for the joy she felt the custom held. It was a very young tradition called foolishness in the puritanical village of my childhood.

Rather, Mama's conscience was co-operative. It allowed her success in ferreting out oddments of Christmas-tree history in keeping with her Spartan upbringing but also intriguing to her houseful of eager children. Still, her conscience obliged her to ponder the argument of so many of our citizens that the Christmas tree was a pagan practice, stemming from the pre-Christian era when evergreens were believed to ward off witches, ghosts, and evil spirits.

But oh, the tree, bedecked and beautiful with small gifts, often of our own making, was something even we could afford. Mama was short on the material aspects of a Merry Christmas, but long on the spirit of the symbolism. She determined that the spirit of the thing should be emphasized and thus allay any feeling of lack that might otherwise be felt at our house.

That's why our yearly trek to the woods—a week to the day before Christmas Eve—took on crusade-for-establishing-the-Christmas-tree-in-our-time aspects. Mama's embellished recital of Christmas-tree why's and wherefore's was an idyllic voice in the wilderness—pastoral, yet rather piecemeal.

This is not as strange as it may seem, for while most peoples have a tradition of a "Tree of Life," and many religious festivities center around the use of greenery in rituals, Mama remembered from her father that protestations about such "heathenish goings-on" greeted this practice as late as the 1900's in our Arkansas hill country. Even in the more sophisticated East, the custom had fought for its life, and the lighted Christmas tree at church services was bitterly opposed in 1851—Cleveland.

New York was selling Christmas trees on the sidewalks for the first time about 1851, though. Mama said that this was right and good for "the poor city people" who couldn't go out and get their own tree as we more fortunate ones did. Our own grandfather still did not approve—history and Mama's ideas to the contrary.

But Mama said her conscience never hurt her about the Christmas tree in spite of these condemnations, for it took a long time to spread. That our beloved tree was a hand-me-down from the early days of Christendom, when forest dwellers tied gifts of food in branches of trees, out of reach of prowling animals, and as solace for passersby was the only legend Mama needed. She dubbed the practice "Christian trees" and went along with the belief that this Christian trait of giving was a "fitting" beginning for a tree of tradition and sentiment. Mama would tell us that giving, on trees or otherwise, was a human kindness, an act of goodwill from one of God's creatures to another. She said few sacrifices were demanded of people but that, nevertheless, each of us reaped what we sowed. Mama said even if only hungry animals fed upon the gifts that were left in trees, it would still be worthwhile, for they would be most grateful for food.

She said giving was really a two-sided thing, that the receiver of a gift had an obligation, too, or that otherwise we'd have no cause to celebrate Christmas as the time the world received the best Gift of all. And she said the fact that it was a tree on which we hung gifts only pointed, as far as she was concerned, to emphasize the universal belief of an at-oneness between all peoples, since the never-changing evergreen tree symbolized eternal life—the belief of many peoples.

I had little idea of the seriousness of Mama's recitation. But I knew it meant a lot to her to bring the fragrance and freshness of the forests into our living room, and I suppose I must have somehow sensed the living Christmas Spirit she wanted her actions to indicate. At any rate, I entered her baffle for information to back up her belief. And I remember with what elation Mama greeted my entry. She felt that I, going to school, would have more chance than she, with a family of ten to do for, to run down items of interest to add to her stock of conscience-clear Christmas-tree lore.

When I brought home, in carefully copied notes from a nursery catalog in my teacher's library, the information that it was Saint Boniface in the 700's who had fostered the use of the evergreen as a fitting symbol of the Tree of Life of Christian belief, Mama was sure we could somehow reconcile this to the Christmas-tree custom. Hadn't the good man noted that Irish festivities centered around a tree? Hadn't

That our beloved tree was a hand-me-down from the early days of Christendom when forest dwellers tied gifts in branches of trees as solace for passers-by was the only legend Mama needed.

he preached to the people of the timeliness of the fir as neither shedding its foliage nor changing its color?

The fact that this was all either of us ever learned of Saint Boniface had no bearing on this useful bit of information. As far as I'm concerned, he started the Christmas-tree custom.

My stern grandfather still exacted the promise from Mama that before she trimmed and lighted a Christmas tree in his presence, she would account for so doing. Since he was around most of the time now, Mama passed on to me the task of finding some Christian history for what she knew we were going to do. My teacher knew to a "T" that it was Martin Luther who started trimming the tree that Saint Boniface set up to honor. Furthermore, the story I learned was so pretty!

According to the legend, young Martin Luther was strolling through the countryside alone one Christmas Eve, outside his town of Weimar, Germany. The sky was brilliantly alight with stars, with town lights sparkling on snowflaked evergreens, and the wintry landscape took his thoughts to the Nativity of Christ. Upon his return home he attempted to reproduce the glory of the outdoors with lighted candles on an evergreen tree, to portray the reflection of the starry heavens.

Oh, I knew Mama's conscience would love this, even if it did take two centuries after Luther until around 1700 for the custom to catch on. It had been considered "child's play" even in the Rhine River district of Germany where the young priest lived. After that, the decorated and lighted Christmas tree went to England through Queen Victoria's German husband, Albert.

It crossed the Atlantic during the American Revolu-

tion when Hessian soldiers soothed their homesickness by lighting and trimming a Christmas tree at Fort Dearborn, Illinois, in 1804, which lent international flavor to the Christmas tree that was favorable to Mama.

But Mama said that the symbolism was not worship of the tree itself, but everybody observing the custom of Christmas trees was a united praise-giving to set a pattern for a Christian nation's public acceptance of its private beliefs. She said we'd play our part, and we'd reap the benefit, recapturing to our own spirits the love and charity centuries of the custom have lent. This light, Mama said, would dispel any evil or commercial aspects of our celebrating. It was the sensible, economical, and beautiful way for everybody to observe Christmas, Mama said.

Everybody wasn't liking it, though. In fact, many were bemoaning the cutting of the trees and declaring that in another fifty years there wouldn't be a tree left in our forests. This theory, supported by no less a personage than conservationist President Theodore Roosevelt, had been quite a hurdle for Mama's conscience. She settled it, however, when a newspaper account told of two young Roosevelts smuggling a hitherto forbidden Christmas tree into the White House. Under pressure conservationist sources assured Mr. Roosevelt (and Mama) that supervised harvesting of trees was good for the forests.

After this, Mama read up on proper tree-cutting and applied it to the long-needle pine which, rather than the country-wide favorite, balsam fir, occupied the corner of our living room. Cut diagonally, placed in water and its branches watered daily, the pine was every bit as Christmasy, Mama said, as the balsam. She was a little hard

(Continued on page 976)

THE FOLKS ARE COMING

BY MAUDE RUBIN



Day-long her footsteps circle like an eddy
About the kitchen; by night the tempo slows.
Spice fragrance halos cookie-jars, all ready
For children's glad tomorrow. *Grandma knows*
The way a boy gets hungry in-between meals—
Says growing legs are hollow, needing food.
She knows each has a favorite kind, that he feels
Is better than the others—extra good!

Now quiet folds the big old house in sleep—
The Christmas tree's bright glitter dims the moon.
A field mouse steals a crumb or two to keep
Her babies still: "The folks are coming soon!"



Four days before Christmas the children of East Millcreek Elementary School had a party. The child in *Little Women* who said, "Christmas won't be Christmas without any presents" should have been there. Not one present was in sight—no plastic toys, no bubble gum, no exchanges of gifts in the traditional school Christmas-party spirit. Yet, there is not one child in the twenty-four schoolrooms who will say it wasn't a *real Christmas*.

They all worked hard to make the party a success. Each student agreed to earn by his own labor at least twenty-five cents or more to go into a money bag. Everybody in the school participated, including the principal, Mr. Paul Worthen; the teachers' representative, Mr. Victor Slade; the president of the PTA, Mrs. Stanley H. McAfee; and the chairman of the project, Mrs. Clarence Felix. When the time came to count it all up, the money in the bag amounted to one hundred dollars! What a present they could have with \$100!

And then, on December 21, 1959, a group of twenty-four boys and girls, one from each room, chosen by ballot, boarded the school bus and started out on *Operation Christmas*. Accompanied by four adults who had been helping them, they went first to the headquarters of the Crippled Children's Fund and presented a check of \$50 to that group as a Christmas present.

The next stop was at the Reading Room for the Blind in the Blind Center. The president greeted the whole group and accepted from one little girl the big check of \$50. The children were invited into the reading room and were told about the work done for the blind. The president then asked, "Do you children realize how much this money you have given us will mean to the blind who come here?"

The children shook their heads. "It will be held in a special account called 'transportation funds,'" she explained, "and this is what 'transportation' means to the blind. Many of them have no family nor anyone to take them places; many live all alone or in nursing homes and cannot see to go out by themselves. All of these people are brought to this room four days a week, every week of the year, and while they are here we read to them—books, newspapers, magazines, current events—all the things they want to know but cannot see to read. A number of women take their own cars all around the city to pick up the blind people, bring them here and then take them home. Often there are not enough private cars available for all who want to come. Sometimes we have forty-five or fifty blind waiting to be called for, and it is very disappointing if they are all ready and can't get a ride."

Listening with interest, the children obviously waited to hear their part in the story. The president then told them, "Now, this is where the transportation fund comes in. When there aren't enough volunteer drivers, we arrange for the blind to be brought to the center in taxi cabs. The taxi men are very kind to our people; they put as many in each cab as possible, and help them in and out, because some of the blind are eighty and ninety years old and need to be assisted. So, every penny we can get for the transportation fund means that many more blind people can be brought here to enjoy the reading room sessions."

The president waited a moment before concluding: "Just think, this wonderful gift your school has given us will help bring over one hundred blind people to the reading room in the next few weeks. One hundred blind people will have a Christmas present from each of you which they can enjoy for a long time after Christmas" (Continued on page 991)

"Boy, thanks for telling us, let's get back to school and tell the other kids."

CHRISTMAS AT EAST MILLCREEK ELEMENTARY SCHOOL

BY JOSEPHINE C. FABIAN

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM

DALE T. TINGEY,

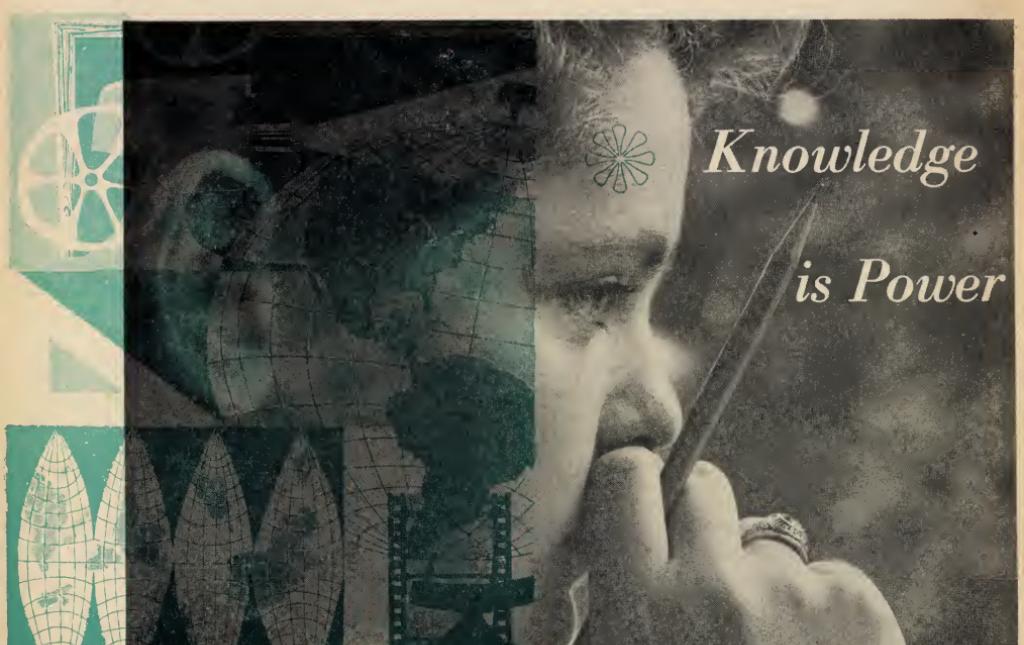
GENERAL SUPERVISOR OF SEMINARIES

AND INSTITUTES OF RELIGION

“A wise man is strong; yea, a man of knowledge increaseth strength.” (Proverbs 24:5.) Nearly everyone has spent years acquiring the knowledge that is now his possession. In fact, the chief purpose of schools is to disseminate knowledge by means of facts, figures, and experimentation. When we see the tremendous effort and expense involved, some are prone to ask the question, “Is knowledge so important that a good part of our lives should be devoted to searching after it?” Indeed even some in the Church have felt that it is not necessary to study diligently the vast amount of knowledge the Lord has revealed to us.

A recent convert to the Church prayed fervently for the Lord to reveal unto him a testimony of the divine origin of the Book of Mormon having never taken the time to read the marvelous testimonies contained therein.

Others bear witness to the truthfulness of the Book of Mormon message while neglecting to follow the counsel of Moroni to read these things and ponder



*Knowledge
is Power*

them in their hearts. The great value of the Book of Mormon, and all other revealed knowledge, is in that we study it carefully and ponder it in our hearts in order for it to become an unshakable pillar in our testimonies.

What Is the Place of Knowledge in our Lives?

In modern civilization, all will agree that knowledge plays a crucial part in our lives and affairs. Life has become increasingly more complex in our atomic age, with an infinitely greater number of problems. Additional knowledge is necessary to help us face difficult problems and to solve them successfully. It is not, however, the ultimate in the stairway of progression but is merely a means to more important goals.

Recently a new college student rushed in before her class commenced and exploded to the institute teacher, "Quick, before the others arrive, prove to me that there is a God." She then related how the night before she had dated a fellow with no religious training and, being favorably influenced by her strong faith, he had asked for evidence as to the actuality of God. She bore her testimony to her companion, and he was impressed with her sincerity, but again he queried for evidence as to the reality of God. In desperation she pointed out that she knew within her heart that God lived and that we were his children, but she could not point to any facts upon which she based her testimony.

A knowledge of the revealed truths concerning the nature of God or a knowledge of the evidence Alma presented to Korihor, the Anti-Christ, as evidence of the existence of God, would have been a strong support in this young woman's testimony. (Alma 30.) Members of the Church need an intellectual basis for their testimonies. The spirit can bear witness to the youth of the Church, but such will have little lasting effect if young people do not obtain an abiding knowledge of gospel principles. After the first vision, Joseph knew that God lived and that Jesus Christ was his Son, but he was unschooled in the scriptures and unfamiliar with theological problems. His testimony of Christ would have produced little fruit if he had not endeavored continuously to gain additional knowledge of God and of his plan of salvation through study, prayer, and a life compatible with the truth he had received.

Knowledge Is a Means to Important Ends

What, then, are the *ends* to which knowledge leads? There are a great number. Here are a few as they pertain to the Church:

1. *Interests.* One can build wider, deeper interest in the gospel as a knowledge of its principles is obtained. Many members do not have an interest or appreciation for genealogy. Possibly this is due to their lack of understanding of the importance and scope of this great work. With a sound knowledge of "work for the dead," a new interest would appear in one's life, and additional happiness would be gained as one saw a more meaningful integration of the whole gospel.

2. *Goals.* As one's knowledge increases, he is more qualified to set up worthwhile goals to guide and direct his life. It is almost axiomatic that we seldom venture beyond the goals we set for ourselves.

3. *Service.* Since the greatest happiness in life comes from serving and sacrificing in behalf of others, it behooves us to become qualified to serve. As members of the Church we cannot forget our responsibility to our Heavenly Father. We have been called and chosen to teach and serve our fellow men.

Recently in a four-hour testimony meeting in California, hundreds of young seminary students expressed their desire to dedicate themselves unto the Lord. However, there is a direct relationship between effective service and their understanding of God and his plan for his children here on the earth.

4. *Testimonies.* As before mentioned, testimonies will not long endure unless they are founded upon a clear understanding of gospel truths. Otherwise, the witness of the Spirit has no foundation upon which to anchor its pillars.

5. *Eternal Life.* From an LDS point of view, eternal life is more than immortality. It connotes a Godlike life, so rich in quality and in depth that it stirs in the breast of man an eternal quest. To have a life rich in love, service, fellowship, creativity, and appreciation of the beautiful things in life, requires a knowledge of the truths on which they are based. Just before the Savior's death he gave this solemn statement regarding knowledge: "And this is life eternal, that they might know thee—the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

A Thirst for Knowledge

After sitting in an Aaronic Priesthood class and watching an inexperienced teacher struggle to impart a vital gospel principle to the robust, energetic youth, we both realized the importance of a common problem. How could we develop a thirst for the beauties of the gospel in the hearts of "wild and wooly" boys? We asked the most enthusiastic disturber the reason for his lack of attention; he countered with the statement, "What good will this" (Continued on page 972)



...and the Heavens opened

"No son of mine will be a vagabond musician! Bah! To be a musician is to starve on the streets of Germany. My son will learn to manipulate a razor or write a law brief instead of thumping upon a clavichord! Bah!"

These were the words of Georg Handel, the barber of Saxony, and they were thrust in no uncertain terms upon the tousled head of his small son, George Frederick.

However, somehow, through some unknown strain, from some forgotten ancestor, the seed of music had found its way into young Handel's heart and refused to be dislodged. It is said that this small boy of six managed to smuggle a clavichord into an out-of-the-way attic room in his father's spacious house, and that his practice hours were in secret, in the dead of night, while the rest of the family slept.

Handel's father went to great length to "save" his child from the unprofitable life of a vagabond composer.

"Better that I sever your fingers from your hand," he once threatened. But what earthly power can quench the fire of genius when God himself lights the torch. Handel persisted, and his desire was fed by a constant stream of inspiration that flowed into his sensitive soul, and in spite of his father's objection the boy had composed six sonatas by the time he had reached his eleventh birthday.

Music became a lifelong passion with George Frederick Handel. He was able to compose swiftly and expertly. The well of his genius was inexhaustible; and when the Duke of Weissenfels first noticed the boy's talent, he urged the father to change his attitude and encourage the child. A duke's word was not to be taken lightly, and at last George Frederick was placed under the musical tutelage of the great organist, Zachau. He learned to play the violin, the oboe, the bassoon, the clavichord, and the organ, and from the inexhaustible well of his creativity issued forty operas, many and varied pieces for the organ,

suites for full orchestras, concertos for strings, sonatas for violins, and nineteen oratorios, the most famous of which is the immortal *The Messiah*.

Because this small boy refused to be daunted, literally millions of music lovers will throng to varied theaters, churches, and concert halls this Yuletide, eager to hear triumphant renditions of *The Messiah*. Thousands of voices will blend in ecstatic harmony in their praises to God. Scores of instruments will yield to the human touch of lips and hands in their interpretation of the music of this master composer. People will sit spellbound by the splendor of the music, and there will, no doubt, be oh's and ah's of appreciation, and eyes will be lifted, and hearts will find new hope. But how many of these listeners will be aware of the story behind the creation of this inspired masterpiece?

"My God, my God, why hast thou forsaken me?" It was a worn, heartbroken George Frederick Handel who muttered these words as he walked alone, down a rain-drenched street in London.

The year was 1741. For forty years Handel had written stately music for the aristocracy of London. Kings and queens had given him honor and recognition. His music had taken root in London and had "thrived in congenial soil." He received the appointment of official composer in the British court. He had been sought after and applauded—then like a meteor, its light all spent, he had fallen to earth. Court society turned against him. Jealous rivals plotted to break up his performances, a cerebral hemorrhage threatened paralysis. A frigid winter gripped England, and because there was no way of heating the theaters, all engagements were cancelled. Handel was caught in this avalanche. He was tired, poverty-stricken, and hopeless.

Then one memorable night, after one of his frequent wanderings through the streets of London, he returned to his shabby dwelling to find a strange package on his desk. Wearily, he unwrapped it to disclose a manuscript bearing the (Continued on page 964)



A

Adults will find the following books good reading:

SECRETS OF A HAPPY LIFE, David O. McKay

Compiled by Llewelyn R. McKay, 1960, Prentice-Hall, Inc. Englewood Cliffs, New Jersey. 175 pages, \$3.50.

Probably no one else in the world could give the answer to what constitutes a happy life better than President David O. McKay, whose own life has initiated happiness among countless thousands. First as a teacher of youth, and later of both youth and adults, and more largely as a teacher of religion, he has been concerned with the dissemination of truth in order for true happiness to result.

He analyzes the factors that build happiness: home, education, the individual in society, religion—with its many practical dicta and especially with its ideals.

From the things he preaches, President McKay has built his own life. As his son, Dr. McKay, states: "He advises no one to do that which he does not do himself."

This is a book that should be on the bedside table for early and late pondering by those who would build a good life.

—M. C. J.

ANSWERS TO GOSPEL QUESTIONS, Vol. III, Joseph Fielding Smith

Deseret Book Company, Salt Lake City, 1960. 233 pages, \$2.50.

This third volume of *Answers to Gospel Questions* includes, in addition to those which appeared in the Improvement Era in the section "Your Question," additional answers to perplexing problems which confront Latter-day Saints.

Although it is difficult to select from the innumerable answers those which are most salient, there are some that seem

applicable to a wider group of people: Importance of the Sacrament meeting, Salvation of Women Whose Husbands Will Not Embrace the Gospel, Keeping the Whole Law, Does Satan Have Power to Answer Prayer? There are fifty-seven answers in all—each one have a particular answer to some vital part of Church doctrine.

Included in the contents also is a list of questions used in volumes I and II, which should prove helpful to those who would seek further answers.—M. C. J.

... SO SHALL YE REAP, selected addresses of Ezra Taft Benson

Compiled by Reed A. Benson. Illustrated. Deseret Book Company, Salt Lake City, 1960. 351 pages, \$4.95.

The Foreword by former President Herbert Hoover states, in part: "The Church has a special distinction. In times of unemployment and war they have taken care of their own people without charge on the Treasury of the United States. The Church has stood adamant for the Constitution both in business and education." In the Introduction Elder Harold B. Lee states, "His [Elder Benson's] voice in public service and in his Church calling is as the voice of the trumpet giving always 'the certain sound' to prepare all who would listen for the 'battle' of life." And as Reed Benson stated in his preface, "Men have taken fresh courage after looking on the life of Ezra Taft Benson."

Divided into four sections with a biography at the end by Merlo J. Pusey, the book includes some of the pertinent and pithy addresses of Elder Benson dealing with Church, youth and family, freedom and agriculture. And into all of it is interwoven the philosophy of a man whose integrity has carried him to the highest positions in both Church and State.

... so shall ye reap is a good book to read and ponder—for it will encourage readers to sow well.—M. C. J.

Merry, Reading Christmas

COLUMBIA RESEARCH GROUP, 3600 South Market Street,
Salt Lake City.

\$4.95 for all records; \$1.00 for excerpt sampling record.

How would you like to bring your family together and listen to a delightful presentation of the Book of Mormon? Or if you are to teach this book in the Melchizedek Priesthood quorums next year as the course of study, you will want to listen to the chapter by chapter reading of the records in addition to reading for yourself from the Book of Mormon itself.

The Book of Mormon has been one of our greatest missionaries to the world. In the November issue are some of the stories of the conversions to the gospel from the Book of Mormon as well as strong testimonies of the Book of Mormon.

These records, well-read and direct from the Book of Mormon itself, will afford endless hours of enjoyment and profitable study for any household that invests in them.—M. C. J.

Teens and youngsters will enjoy these books:

UPON MY LIPS A SONG, *Kate Smith*

Funk and Wagnalls, New York, 1960. 213 pages, \$3.95.

The story of Kate Smith's real struggle to reach fame will make many a girl think twice about the hardships of leaving home unless she has a really great talent. Kate Smith's feeling that life should be emphasized as something more realistic than just a "bowl of cherries" will transfer itself to the teen reader. There is wholesome philosophy in the book.—M. C. J.

LIBBY-COME-LATELY, *Jean Nielsen*

Funk and Wagnalls, New York, 1960. 246 pages, \$2.95.

Libby Gander, lately of Alaska, now of Bethel, California, finds a place for herself in the town by organizing a Junior Friends of the Library and earns the town's gratitude for diplomatically wiping out the personal feud between Dr. Van Hooten and Libby's aunt, the librarian, Emily Clarke. The new library building that Libby helps promote brings real joy to the community.—M. C. J.

PATRIOT'S LADY, *Lons Hobart*

Funk and Wagnalls, New York, 1960. 274 pages, \$3.50.

It is good to get back into the early days of the founding of the United States. In this lively book the story of Sally Livingston Jay, wife of John Jay, important in the establishing of the young nation, is fascinatingly told in novel form. As a statesman's wife (for her husband was president of the Continental Congress, later minister to Spain, and peace envoy to

Paris, and foreign secretary and governor of New York State) Sally Livingston Jay played an important part.—M. C. J.

A MINNETONKA SUMMER, *Borghild Dahl*

E. P. Dutton & Co., New York, 1960. 125 pages, \$2.95.

Through the life of a young American-Norwegian girl, Solveig Nordlund, the author develops a sound sense of values for the teen who feels that she is inferior to the other young people at the summer resort, since her clothes and customs are old-fashioned. But they are sound values for all other young women, too, and make interesting reading in the bargain.

—M. C. J.

ACCENT ON APRIL, *Betty Cavanna*

Morrow Junior Books, New York, 1960. 256 pages, \$2.95.

This story of the McCall family and their interesting guest Per Hedlund of Sweden provides good reading for the teens in the house. And Betty Cavanna has long had a place in the hearts of MIA young people.—M. C. J.

DRUMS, RATTLES, AND BELLS, *Larry Kettelkamp*

*William Morrow and Company, Inc., New York, 1960. \$2.75.
(Age 8-12)*

Percussion instruments, their history and descriptions, together with instructions for a child to make and play some examples of each.—J. H. Z.

THE FORGOTTEN RAINBOW, *Jack and Lee Christensen*

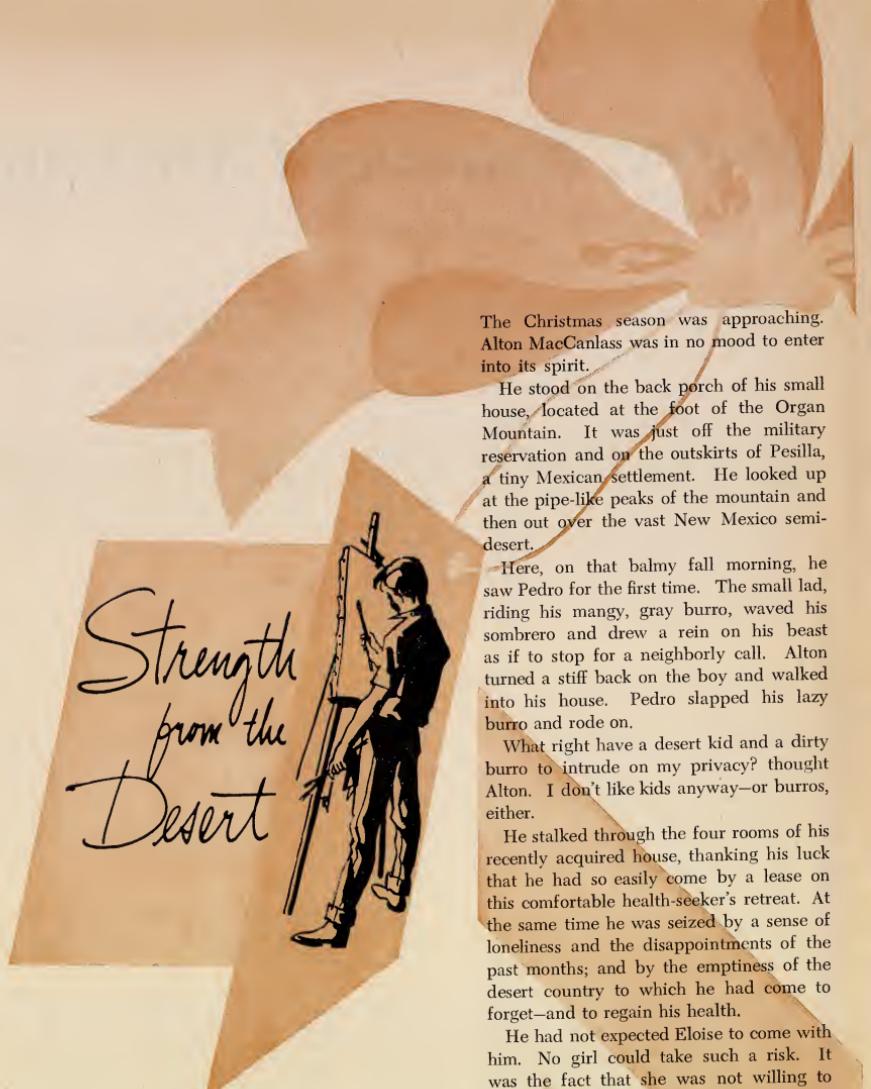
*William Morrow and Company, Inc., New York, 1960. \$3.25.
(Age 4-8)*

Prince Beldon of Beldonia had a beautiful castle, but he wasn't happy. He decided he needed a wife. Three princesses come from the north, the south, and the east, bearing rich gifts. From the west came Princess Fronica, empty-handed, but with a heart full of love and generosity. When Prince Beldon offered the princesses anything they wanted, all she asked was the lovely rainbow in the garden fountain.—J. H. Z.

LITTLE MONKEY, *Jane Thayer*

*Illustrated by Seymour Flushman, William Morrow and Company, Inc., New York, 1959. \$2.75.
(Age 4-8)*

Dodo played all day on the island in the pond in the Paris zoo. Every evening Albert came to put the monkeys in a cage for the night. One night Dodo decided to stay out all night, but something happened.—J. H. Z.



Strength from the Desert

The Christmas season was approaching. Alton MacCanlass was in no mood to enter into its spirit.

He stood on the back porch of his small house, located at the foot of the Organ Mountain. It was just off the military reservation and on the outskirts of Pesilla, a tiny Mexican settlement. He looked up at the pipe-like peaks of the mountain and then out over the vast New Mexico semi-desert.

Here, on that balmy fall morning, he saw Pedro for the first time. The small lad, riding his mangy, gray burro, waved his sombrero and drew a rein on his beast as if to stop for a neighborly call. Alton turned a stiff back on the boy and walked into his house. Pedro slapped his lazy burro and rode on.

What right have a desert kid and a dirty burro to intrude on my privacy? thought Alton. I don't like kids anyway—or burros, either.

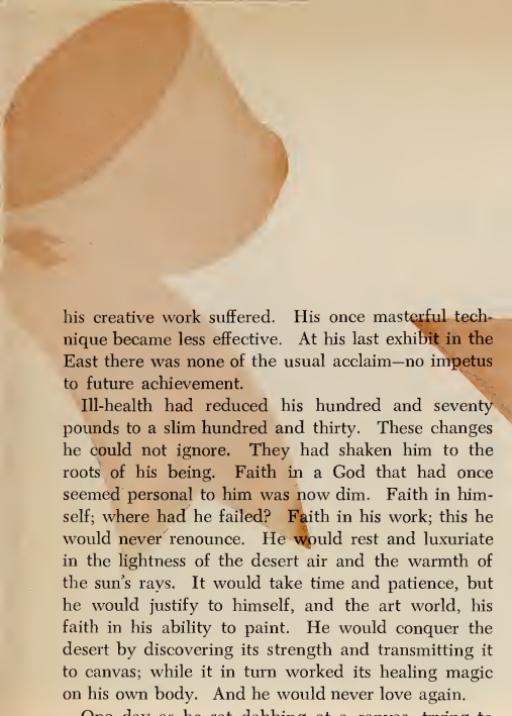
He stalked through the four rooms of his recently acquired house, thanking his luck that he had so easily come by a lease on this comfortable health-seeker's retreat. At the same time he was seized by a sense of loneliness and the disappointments of the past months; and by the emptiness of the desert country to which he had come to forget—and to regain his health.

He had not expected Eloise to come with him. No girl could take such a risk. It was the fact that she was not willing to wear his ring while she waited for the recovery of his health that had thrown him into this expanse of gloom.

"I'll wait for you, Alton, but of course you can't expect me to hibernate," she said as she handed him his ring.

"Of course not, darling." That was when he began to freeze inside. The heat of the desert had done nothing to warm his heart.

He was an artist. As his health lessened,



his creative work suffered. His once masterful technique became less effective. At his last exhibit in the East there was none of the usual acclaim—no impetus to future achievement.

Ill-health had reduced his hundred and seventy pounds to a slim hundred and thirty. These changes he could not ignore. They had shaken him to the roots of his being. Faith in a God that had once seemed personal to him was now dim. Faith in himself; where had he failed? Faith in his work; this he would never renounce. He would rest and luxuriate in the lightness of the desert air and the warmth of the sun's rays. It would take time and patience, but he would justify to himself, and the art world, his faith in his ability to paint. He would conquer the desert by discovering its strength and transmitting it to canvas; while it in turn worked its healing magic on his own body. And he would never love again.

One day as he sat dabbing at a canvas, trying to capture the spiky spears of a yucca and its snowy crown, he was startled by a youthful voice.

"Hi, *Señor*, you be great painter. I come through your *casa* and see your pictures everywhere, but I do not know them."

"Who cares?" snapped Alton. "Can't you see I'm busy? Who are you and what do you want?"

"I'm Pedro, the goat herder. I bring *leche* to them as needs it. But . . . but your picture, *Señor*, the yucca that you are painting, it is too thin, like you. Look across the desert and see how bold they be. They march across the desert like a army. They hold their white heads high. They have green skirts that sweep the ground. Their roots cling to the earth to save desert moisture. They, *Señor*, are just like desert people, tall and strong, so they can make the good stand."

Alton turned and faced the boy. "Where, Pedro, did you learn such talk?"

"Mostly from the desert," said Pedro, his liquid brown eyes as full of understanding as his words had been. "But I go to the city sometimes. It is not far. I see the great paintings. No one notice me, but I listen. I hear what they say. Mr. LaVey, the fine art man, he always there. I walk behind him and listen. I learn about desert pictures. But mostly I see pic-

tures when I look at the desert."

"But your English, Pedro? You are an extraordinary young chap, now a philosopher with beautiful English; now a simple lad struggling with a tongue foreign to you."

"*Si, Señor*," said Pedro, shifting his weight timidly, "until this year, when I was twelve years old, I go to the Academy and study the English. I love the English and study it well. Now my father is dead, and I quit the school to help *Mamacita*."

"I see," said Alton thoughtfully.

"Mr. Mac . . ." began Pedro timidly, "excuse if . . ."

"Mac . . . Mac . . . indeed . . ." Alton looked up in surprise.

"I see Mac on all your paintings. Forgive if I say wrong."

"Okay, okay," Alton gave Pedro the first faint sign of friendship, a qualified smile. "Okay, you be Pedro, I'll be Mac."

Pedro beamed. "Mr. Mac, hit me if I be bold, but I tell you right. Go see the desert from the mountain, over there. See it all—then you paint it."

"Huh," grunted Alton. "You may go now, Pedro. I am busy."

Never was Alton to forget this first lesson in desert landscaping.

Thereafter each morning a bottle of milk and three fresh eggs were left at Alton's back door.

"Why do you ride so far to do this for me?" asked Alton on the second morning.

"I need the money, *Señor*, to give to *Mama* for food. You need *leche* to put meat on your bones. I save the egg money for something special . . . I buy *Mama* a new coat for Christmas. She need it. If some money, a few *centavos*, be left I buy for me a box of crayolas, to paint pictures, like you, *Señor*."

After that Alton kept himself out of sight. He would not be student to this slip of a desert boy; and he would not become involved in Pedro's family affairs.

Then one day, under the milk and eggs, Alton found a charcoal sketch. Without aid of color the sketch had such depth and scope, such symmetry, that he began to ask himself if this strange Pedro might not be the embodiment of the desert spirit that he himself had determined to discover.

(Continued on page 962)



PRESIDENT J. REUBEN CLARK, JR.



PRESIDENT DAVID O. MCKAY



PRESIDENT HENRY D. MOYLE

DELBERT L. STAPLEY

MARION G. ROMNEY



The Patriarch

ELDRED G. SMITH



A Portfolio of General Authorities
of the Church of Jesus Christ of Latter-day

The First Presidency

The Quorum of the Twelve



JOSEPH FIELDING SMITH



HAROLD B. LEE



SPENCER W. KIMBALL



EZRA TAFT BENSON



MARK E. PETERSEN



LEGGRAND RICHARDS



RICHARD L. EVANS



GEORGE Q. MORRIS



HUGH B. BROWN



HOWARD W. HUNTER

Saints at its 130th GENERAL CONFERENCE
on October 7, 8, and 9, 1960.



LEVI EDGAR YOUNG

ANTOINE R. IVINS

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Quorum of the Twelve*

ALMA SONNE
JOHN LONGDEN
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S. DILWORTH YOUNG

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THORPE B. ISAACSON

JOSEPH L. WIRTHLIN

CARL W. BUEHNER

The Presiding Bishopric



"WHAT ABOUT JESUS CHRIST?"

President David O. McKay

That is glorious. I am sure you will agree with me that the singing of these beautiful women, our mothers, bears evidence of the truth of the Lord's saying, "The song of the righteous is a prayer unto me." (D&C 25:12.) God bless them!

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:34-40.)

I am glad that text is in keeping with the plea made by Brother Lewis at the opening of the session in his invocation, and that that spirit of faith in God and love for one's fellows dominates this session.

Many who deny his divinity declare him to be the one perfect character, the peerless personality of history. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. A few accept him for what he really is—"The Only Begotten of the Father"; who came into the world, even Jesus, to be crucified for the world and to bear the sins of the world.

Last Monday morning, October third, the Premier of Soviet Russia threatened that if the United Nations does not reorganize as he demands, the communist bloc will "rely on their own strength to block us." He also threatened to ignore the United Nations' peace-making machinery unless the Secretary General of the United Nations resign, and his position, that is, the

Secretary's position, be replaced by a communist-styled, three-man presidium armed with veto powers.

Who is this man who presumes to tell the United Nations what to do? He is a man who rejects the divinity of Jesus Christ and denies the existence of God, who is imbued with the false philosophy of Karl Marx, whose aim in life was "to dethrone God and destroy capitalism." He is a follower of Lenin, who said, "I want children to hate their parents who are not communists." The followers of these men, to gain their ends, "resort to all sorts of stratagems, maneuvers, illegal methods, evasions, and subterfuges." This atheistic attitude, and the advice to hate others, even one's own family, is just the opposite of the spirit of love as manifested and taught by the Savior. In sessions in another part of the United States are men who believe as I have indicated and who are willing to resort to any subterfuge, any scheme, that will further their ends to dethrone God. We appeal to God, who exists and lives, and with whom we are in harmony this morning—we have met in the name of his Beloved Son.

About fifty years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh, upon the subject, "The Moral Value which Unites the Nations,"—the moral values. In an interesting and convincing manner, the gentleman presented the fundamental laws that unite the different nations of the world: First, common commercial interests; second, common diplomatic relationships; third, the intercourse of diplomatic relationships; fourth, the bonds of human friendships.

The audience greeted his masterful address with a great outburst of applause. As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the university stood up, and leaning over the balcony said, "But Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes as follows: "One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a Japanese student from a faraway, non-Christian land."

Nearly two thousand years ago, Christ's chief apostle on one occasion, when he was arraigned before the Jews for having healed an impotent man, made the following declaration:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

That was a most dramatic occasion, and it took strength and fearlessness to make that statement to those men, some of whom had participated in Christ's crucifixion. Peter, on that occasion, bore a strong testimony to those people. These officers warned Peter and John not to preach Jesus Christ and him crucified, but they heard Peter and John answer as I have read, and they saw the impotent man standing before them healed. They counseled among themselves what to do. Returning, they cautioned Peter and John not to preach Jesus Christ, but Peter, as spokesman under the inspiration of the Lord, answered:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (*Ibid.*, 4:19-20.)

The knowledge that Jesus is truly the Son of the Living God had been declared by Peter in the presence of his Master on an occasion when Jesus and his apostles were at Caesarea Philippi, when Christ had asked his disciples,

"...Whom do men say that I am? [a grammatical error, by the way, which comes down through the ages.]

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. "[And Jesus] saith unto them, But whom say ye that I am?"

"And Simon Peter, [the spokesman, fearless, impetuous by nature answered], Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona, [Simon, son of Jona]; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter [Simon's other name, which means a rock], and upon this rock [of revelation] I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:13-18. Italics added.)

Comparatively speaking, only a small group of men and women knew him as he really is—the Son of God, the Redeemer of mankind. This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, who

has obeyed the ordinances and become entitled to and has received the Spirit of God and that of the Holy Ghost. Every individual stands independent in his sphere in that testimony, just as these thousands of incandescent lamps which make Salt Lake City so brilliant at night, each one of which stands and shines in its own sphere, yet the light in it is produced by the same power, the same energy from which all the other lights receive their energy. So each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world, and that the gospel of Jesus Christ has been restored through Joseph Smith the Prophet.

"To some it is given," says the Lord in the Doctrine and Covenants, "by the Holy Ghost to know that Jesus is the Son of God, and that he was crucified for the sins of the world." (D&C 46:13.)

It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further that there are those to whom it is given to believe upon the testimony of the words of others. Note that. They believe upon the words of others that they may also receive salvation if they continue faithful. For all these, however, there comes a testimony also of daily experience. The members of the Church throughout the world find confirmation of their testimony in every performance of duty. They know that the gospel teaches them to be better individuals, that obedience to the principles of the gospel makes them stronger men and truer women. Every day such knowledge comes to them, and they cannot gainsay it. They know that obedience to the gospel of Jesus Christ makes them happier, better, and truer husbands, true and honored wives, obedient children. They know that obedience to the principles of the gospel makes them in every respect ideal home builders. The ideal is there. They sense it in their minds. They cannot gainsay it. They know it, and they know that transgression of these principles will have the opposite effect upon their individual lives and upon their home lives. They know that obedience to

the gospel fosters true brotherhood and fellowship among mankind. They know that they are better citizens by virtue of obedience to the laws and ordinances. So, as they go through their daily activities and apply religion in their weekly vocations, the truth of the gospel becomes exemplified in their lives, thus with a testimony of the Spirit, the testimony of reason, and the testimony of daily experience, members of the Church throughout the world stand impregnable.

I have always been strongly impressed with a statement by Thomas Nixon Carver in his book, *The Religion Worth Having*, wherein he says:

"The church that can say to the unchurched, 'Our way is best because it works best, our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life; we waste none of our substance in vice, luxury, or ostentation; we do not dissipate our energy in brawling, gambling, or unwholesome habits; we conserve our resources of body and mind and devote them to the upbuilding of the Kingdom of God, which is not a mystical, but a real kingdom; it is a body of people dominated by ideas of productivity, which is mutual service. We do not strive for the things that satisfy but for the moment and then leave a bad taste; we strive for the things which build us up and enable us and our children to become strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will, and we try by painstaking study to acquire a most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe that a reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness or teachableness we believe that we shall inherit the earth, whereas the unmeek, the unteachable, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.' Such a church," he continues, "is founded upon the rock of economic efficiency and the gates of hell shall not prevail against it."

My testimony, as yours, is that this Church of Jesus Christ can offer to the world all the good things which this author is looking for, and more, because God has revealed more in the government and conduct of his Church.

Brethren and sisters, the testimony of the gospel is an anchor to the soul in the midst of confusion and strife.

"Who are the Saints? All those who believe in Jesus Christ and keep his commandments. And who may be Saints? All the inhabitants of the earth, for Jesus said, 'Come unto me, all ye ends of the earth, and be ye saved.'"

—*Discourses of Brigham Young*, page 28.

Knowledge of God and his laws means stability, means contentment, means peace, and with that a heart full of love reaching out to our fellow men, offering the same blessings, the same privileges. Love will beget tolerance and kindness.

Now I suggest that during the next month or so, when our towns and cities and states will be more or less stirred by political contention, that we restrain our tempers, control our tongues, and try to manifest charity and love for one another. Let us not besmirch our brother's reputation. I mean that while we are urging our particular political belief, that we avoid dealing in personalities. We cannot afford to hurt our brother's feelings and wound him.

Leaders in the Church, in fact all members thereof, are striving to establish the kingdom of God. Let us hold to that fact as the anchor of our soul and then breathe forth charity and love to those who may not see just as we do.

"Oh, brother Man! fold to thy heart thy brother,
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"Follow with reverent steps the great example
Of Him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!"

(John Greenleaf Whittier)

In conclusion, let us stand with our hearts centered and our aims firmly fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth in that spirit and deal with our fellow men in the spirit of love and kindness. Let us work in our councils, in our quorums, guided by that same spirit.

God grant that we may remain true to the Church, that we may ever be found defending the men whom God has called to guide us, and realize that harmony with them means that we are in harmony with God, for he sustains them. I pray for this blessing for all of us throughout the entire world, and that each member may carry the responsibility of his membership in the Church preparatory to the establishment of the kingdom of God, in the name of Jesus Christ. Amen.

**"I AM THE LIFE, THE
LIGHT, THE WAY, AND
THE TRUTH;
AND THE
LAW"**



**President J. Reuben Clark, Jr.
of the First Presidency**

My brothers and sisters, fellow members of the Church of Jesus Christ of Latter-day Saints, the only true Church on the face of the earth at this time:

The Lord has been good to me in giving me the physical strength to be with you this morning. I often facetiously say as long as you do not think with your heels, it does not make much difference what they do, it is only when the Lord or somebody begins to interfere with your head (laughter)—I am uncertain on that point, personally. But I am grateful to be with you to mingle my testimony with the testimony of those who have gone before, that this is the work of God, that we are doing his service, that we are working under his plan, that we are instructing the world in general, and ourselves in particular, in the principles of his gospel.

He said to the ancients on this continent, "I am the Law," and such are his words. We need to look no further than to his words to get therefrom the guides and the principles which will lead us to eternal life. Time and time and time again, he said, sometimes involving the four principles, sometimes three of them, "I am the life, the light, the way, and the truth." And such is his message to us. Such are the principles by which our lives are to be guided.

I renew to you this morning the testimony I have given to you for over a quarter of a century, I believe every conference, a testimony that God lives, that Jesus is his Son and is the Christ, a testimony that the Father and the Son appeared to the Prophet, thus settling, so far as we are concerned, forever that the Father and the Son were personalities and that Jesus spoke truly when he said, "... he that hath seen me hath seen the Father, ..." (John 14:9.)

My brothers and sisters, the way has been laid down for us. We have no choice and no necessity for anything beyond his words and the revelations of his mind and will which he makes known to his prophet, who is called, ordained and set apart, sustained by

your vote to be the prophet, seer, and revelator of this Church. I renew again my testimony that the Savior with the Father came to the Prophet Joseph, that the Prophet and his associates through the assistance given to associates, set up this Church, the only true Church, as I have already said, that exists upon the face of the earth.

How I wish we could carry this thought, this belief, this testimony in our hearts to the exclusion of all others. This is a time, nationally, when it happens that, so far as my memory goes, for the first time, the strictly religious problem has been thrown into the campaign. Be not disturbed. We are not concerned ecclesiastically. We have the truth. Ours is the priesthood. We are the ones whom God has set up under a system of government which he revealed, where we have one man standing at the head, sustained as I have already said, by your vote, as the prophet, seer, and revelator of the Lord to his people. No one else has any right to declare the word of the Lord to this people.

I sometimes hear of persons, little groups, who undertake to direct us along lines that they think would be useful, politically. It is time for us to take notice and act when our prophet, seer, and revelator tells us what to do. We are not bound by any small group.

What a glorious thing it is to belong to the Lord's Church. As I have already said, it was the Lord who said, "I am the life, the light, the way, and the truth," and who said to the people on this continent, "I am the law," which meant, of course, that by his atoning sacrifice he fulfilled all that the law of Moses contemplated and provided for, and he alone is the one to whom we look.

Never forget those words of his to Martha, when she said, "... I know that he [Lazarus] shall rise again in the resurrection at the last day."

Christ said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, ..." (alluding, as I believe, to our ordinances for the dead) "... yet shall he live:

"And whatsoever liveth and believeth in me shall never die..." (John 11:24-26.)

"And this is life eternal," said the Savior in the great prayer, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (*Ibid.*, 17:3.)

And the great purposes of the Lord, the great purposes of the Father, were declared to Moses: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

How can we, as members of this Church, forget that great principle? How can we fail to keep his commandments and to go forward as he has directed, for that will bring to us the

immortality and eternal life which God promised. And I would like to say—I was about to conclude, to the brethren of the Church, but unfortunately I fear I must include the sisters: someday, as a beginning to your transgression, you may have to determine whether a cigaret is worth more than what the Lord promised; someday, you will have to make the same determination about a drink of whiskey; someday, you may have to determine whether you prefer what the Lord has promised to an illicit date. You who have been through the temple of Almighty God, know your covenants, your obligations. Never forget them. Keep the commandments of the Lord.

Very early in his ministry, the Savior, in that great conversation between him and Nicodemus, said that the Father sent the Savior to redeem the world, not to condemn it. The Lord never condemns the individual, except on rare occasions. He condemns the sin. And I can never forget that the most scathing denunciation that I know of in our literature, scriptural or otherwise, is that denunciation which the Savior made, and which is recorded in the latter chapters of Matthew, against hypocrisy. He leaves one almost with the persuasion that nothing is so bad as that.

And when you think what hypocrisy may do—lead you to following a life of falsehood, making you pretend to be what you are not, deceiving your fellow men, sometimes deceiving your wives and your children! But there is one whom you do not deceive, and that is Christ, our Lord. He knows all. Personally, I have felt that nobody need keep much of a record about me, except what I keep myself in my mind, which is a part of my spirit. I often question in my mind, whether it is going to require very many witnesses in addition to my own as to my wrongdoing, and I have frequently thought, in making funeral sermons—I wonder how many of us there are, who, if it became known that Jesus was out here at Wendover, and would be happy to see all who came to see him, Jesus our Lord, who knows all that we have done, all that we have thought, could read our minds as we would read a book—I wonder how many of us would have the courage to go out to Wendover and pay him a visit. And yet if we were not willing, had not the courage, it is because we have not lived and thought and believed as we should. To me, that is one great test of how well I am prepared to meet my Maker.

The Lord helps us. He will give of his own Spirit even as much as we are prepared to accept. "I am the way, the truth, the life, and the light. I am the law," said the Savior.

Let us try always to learn what the Lord wants. If we are living the kind of lives we should live, that I hope we

do live, we will find that no question ever arises in our minds for determination as to whether or not we should do a good deed, take a good course. The question comes only when we are thinking of doing something we should not do. And on that point, may I say just a word. "Prayer is the soul's sincere desire." And in praying, no matter what our words may be, there will be in the back of our minds the real prayer, the real desire, and that will be controlling.

The Lord is merciful. He overlooks much. He has to. Think of his life, what he did, what he said. That is your guide. We sometimes think that the Savior lived in a Palestine that was free from trouble, that there were no murders, no robberies, no thievings. Have you ever wondered a little why it was that Peter on that last night in the Garden happened to be armed with a sword? His Master's and his own message had never been to fight in that way. The Savior said he would make families fight among themselves, that their real enemy sometimes would be father or mother—but I have always understood that to mean the warfare between right and wrong, the warfare between his sayings and the sayings of the world.

Do you think of the Savior as living in a Roman civilization with all of the transgressions, all of the temptations, all of the evils of that great civilization? Yet so it was. And yet you will find nothing in the New Testament of any evils the Savior ever did of the many existing in the Roman Empire. I do not remember any reference, allusion, or statement given in the New Testament showing that the Savior patronized the Roman circus or the great amphitheaters which almost crowded the Palestine in which he lived.

Taking the New Testament alone, you will gain little idea of the kind of life the Romans led in Palestine, the kind of life that the Christ condemned, and yet as I have already said, it has seemed to me that the one sin that the Savior condemned as much as any other was the sin of hypocrisy—the living of the double life, the life we let our friends and sometimes our wives believe, and the life we actually live.

I repeat what I have already said, we may think nobody knows of our hypocrisy. As a matter of fact, I doubt if that assumption can be true. Somebody does know. But the Lord also knows, and we make up the record here in our minds—that part of us which I think is part of our eternal souls. We know, and we will never forget.

May the Lord give us strength and power to overcome evil. May he give to us men the power to magnify our priesthood. May he give to us the knowledge that we hold in our hands through our priesthood and the exercise of faith, the most powerful force of

which we have any knowledge. It transcends the forces of nature, as the Lord showed on more than one occasion. It is the force by which the worlds were made. It is at our command, if we so live that we are entitled to it. But it is my faith and my belief that the Lord never gives anyone faith, it being his gift, that will defeat his purposes.

And when we pray, as I have said to you on many occasions, I am sure, pray as he did in Gethsemane. And have you ever been struck with the thought that here was the Son praying to the Father to let the cup of crucifixion pass by, "... nevertheless not my will, but thine, be done." (Luke 22:42.) A few days before in the temple, he had said, "Father, save me from this hour: but for this cause came I unto this hour." (John 12:27.)

I have been struck with the fact that Deity himself, half mortal for the time, found himself asking that his destiny might be changed, but he finished his petition, "nevertheless not my will, but thine, be done."

In that spirit we should always approach our Heavenly Father in prayer. And when we go to our Heavenly Father for advice, let us not go to him with the request that he confirm us in our desires, but ask humbly and in full faith that he will give to us of our desires, no matter what they are or concerning whom they may be, that which accords with his will.

I am most grateful to be with you this morning, to mingle my voice with the voices of the other brethren who have testified to you during this conference. I have listened to you during the entire conference. I have enjoyed what has been said. I have regretted my absence. I am grateful that the Lord has per-

mitted me to come this morning, and I thank President McKay for giving me the opportunity to say the few unpremeditated words I have said.

I pray the blessings of the Lord to be upon you and upon all of us. I pray the blessings of the Lord to be upon him, the prophet, seer, and revelator of the Church and the President thereof. I pray that we will give him the full measure of support that we have covenanted to give him when we sustained him by our uplifted hands. That is a marvelous covenant we make, and as we make it here, we bind the Church, for this is a constituent assembly speaking for the Church. God grant his blessings may be always with us, to help us, to build us up, to keep us in the straight and narrow path, even until the end of life, and may he enable us to bestow such an impress upon our families as will enable them in turn to follow his paths, never forgetting and applying strictly the great principle he announced, "I am the way, the truth, the life, and the light," and as to this continent, "I am the law, to the end that we ourselves and our families after us, may be saved and exalted and re-united in the hereafter, I humbly pray in the name of Jesus. Amen.

As President Clark turned to leave the pulpit, he said,

"Let me tell a story. I remember when Sullivan and Kilrain were fighting a championship down in New Orleans, I believe it was, when I was a kid, in the 76th round, or thereabouts, word came back, as I remember, 'Kilrain is slightly disfigured, but still in the ring.'"

WINTER DREAM

BY ALMA ROBISON HIGBEE

All day the snow fell heavily; and now
The man walked to the house, the milk pails white
With foam. The snow lay heavy on every bough
And all the land was aspen-glowed with light.
The house received him, four walls held secure,
His wife and children, the centered dream.
He partook of homely fare, and then the lure
Of the open hearth drew him to the fireside's gleam.
Two seed catalogues had come, bright colored, new.
Like magic carpets they transported him
Beyond this night of firelight woven through
To crow-loud fields beyond the pasture's time,
As he read and dreamed of springtime's emerald start,
With cold outside and April in his heart.



THE PEACE THAT COMES THROUGH RIGHTEOUSNESS

President Henry D. Moyle
of the First Presidency

President Clark called during the noon recess and wanted you all to know how much he appreciated the inspired message of President McKay delivered at the beginning of the morning session, and how much he regretted not being present with us here today. He wanted me to extend his greeting to you all, and I am sure that he would appreciate our united faith and prayers in his behalf that he might yet meet with us before the conference is over, in keeping with his innermost desires.

It is a great privilege, my brethren and sisters, to be with you this afternoon and to have this wonderful opportunity of bearing witness to the truths of the gospel. There is one thing in the world today above all else which people are seeking after, and that is peace.

The fundamental purpose of the organization of the Church is to establish peace upon the earth.

President McKay recently told us that, "peace is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law—peace to the individual that he may be at peace with God, at peace in the home, and in the neighborhood. The spirit of the world is antagonistic to the establishment of peace. The law of nature seems to be the survival of the fittest at all costs. But peace can come into the world only through obedience to the gospel of Jesus Christ." Seek first the kingdom of God and his righteousness. His teaching regarding arbitration as a means of settling difficulties, if applied by nations, would do away with war.

"The gospel is a complete way of life, and the true plan of life brings joy and peace," says President McKay. Fundamental to the doctrines of the Church is the declaration of Father Lehi:

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25)

The present teachings of our President are not the development of a philosophy

Address delivered Friday afternoon, Oct. 7, 1960.

by the wisdom of men that changes with time and experience. They do not result from the trial and error of improvement. They are not discovered as the result of laboratory experiments on the one hand or study of the past, present, or future on the other hand. They are eternal truths taught to the children of men by the prophets of God, ancient and modern. The truths of the gospel are unchangeable. They are infallible. The Savior of mankind—our Redeemer, the Son of the Living God, the Lord of lords and King of kings, who rules and reigns over this universe, brought peace to this earth as he dwelt among the children of men in the flesh. He is the man of peace. He came with a promise: "Blessed are the peacemakers; for they shall be called the children of God." (Matt. 5:9.)

Except with peace in our hearts we cannot be the children of God. This follows just as certainly as do all the promises given us by our Master in his Sermon on the Mount. Surely we cannot expect to see God if we are not pure in heart. We bear witness to the world by virtue of the power and authority of the Holy Priesthood of God which we bear that the words of his mouth contained in the sacred Beatitudes were not platitudes or trite sayings to catch the ear of man, spoken by a humanitarian, but, on the contrary, they are the words of God spoken by his Son Jesus Christ, upon which all the children of men can place their trust unfalteringly and conform their lives, their thoughts and actions, to merit in this life and in the life to come all the blessings promised those who are faithful and obedient to his teachings—not only the Sermon on the Mount, but all that he taught during his ministry here upon this earth as he sojourned among men, and all that he has revealed to his prophets to the present time.

John, in his Gospel, says: "These things I have spoken unto you," [quoting the Savior] "that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16:33)

Paul said: ". . . let the peace of God rule in your hearts. . ." (Col. 3:15)

Unfortunately, many in the world, both individuals and nations, will ignore the teachings of Christ and deny his divinity. With two powers upon earth exerting their influence upon mankind this result is inevitable. They, through their own conduct, their own choice, do not qualify for the enjoyment of peace, and peace will not be theirs. The history of the world has already altogether too clearly demonstrated that the farther we depart from the gospel of Jesus Christ, the greater is the distress and tribulation under which we live.

Should those who keep the commandments of God have any fear for their own security and happiness? This is an

interesting question, and this again has been answered so often in the recent ministry of President David O. McKay. He assures us that we need have no worry. We will never be left in the dark, and we should have no concern other than to follow the leadership God has given us here upon the earth.

We are the children of promise as long as we keep the commandments of God. I have no doubt it will take continuous effort, however, upon our part. These are not blessings which will flow to us automatically merely because we ask for them. We will be justified, however, if we follow all that God reveals through his servants, the prophets. We have been given direction, sometimes thought of as temporal in its nature, such as tithing, fast offerings, the welfare program, the Word of Wisdom, chastity, obedience to the law of the land, and others. Whatever their temporal aspect may be, they are given to us to build us up spiritually. We can draw no hard and fast line between temporal and spiritual. All that is good is spiritual.

So we can well afford to ask ourselves the question: Can we expect the blessings of peace if we ignore the Word of Wisdom, for example? Will we be prepared to take advantage of the ways and means our Father in heaven may make available for us to retain our peace in times of great emergency, indeed at all times, if we are not physically fit? I have no doubt God will require us to be sound in mind and body to carry on the work of his priesthood at home and abroad, at least as far as we by our own efforts can retain our bodily and spiritual health and strength. We cannot be justified in destroying ourselves through our disobedience, no matter how limited our conduct in this direction may be.

It is an inspiration to me, and I hope it will be to you, to reflect for a moment upon the teachings we have received through our inspired prophets in these latter days. Though times have changed, and conditions in the world are different, neither the hearts of men nor the revelations of God to his people through his prophets have changed. We read in the Holy Bible:

"Surely the Lord God will do nothing, but he reveleth his secret unto his servants the prophets." (Amos 3:7.)

I know by the testimony of the Holy Ghost that is in me that this declaration of Amos is literally true in the ministry of President David O. McKay as it was in the life of Joseph Smith and those who followed the first Prophet in these latter-days in this high and holy office. "It is out of the abundance of the heart that man speaketh," said Brigham Young, "and the man who tells you words of life is the man who can save you."

What Joseph Smith said in 1844 in principle is largely applicable today,

although our problems are somewhat different and the remedy prescribed unique to the solution of the specific problem that then confronted the nation. The nation did not accept his solution, which was inspired of God. Had his direction been given to the problem, we all know what the result would have been—no bloodshed. Both the Civil War and its aftermath, with us even now, and the economic loss of both would have been avoided. What happened to those who followed his leadership and direction? Even though the Prophet Joseph was martyred, two months after this solution to our national ills was publicly given, the Saints were driven from their peaceful homes in the states to a haven of safety in the fastness of this mountain region. That is where they were when the Civil War began.

Certainly God works in a mysterious way, his wonders to perform. Who would have ever thought among the inhabitants of Nauvoo in the days of the final persecution that they were being driven from their homes by their enemies against their will and against their better judgment, only to wake up one day and find that the Lord had preserved them in a land of peace, even in the midst of the greatest of all civil wars. Who doubts that the Lord can do what he pleases with his people today?

I have implicit faith in the words of the Prophet when he tells us today that all we need to worry about is to keep the commandments of God, and peace will be ours. We do not know when or where or what exactly may happen. It is therefore foolish and impossible to conjecture on the nature of the relief or protection or security designed for the future accomplishment of God's purpose.

This, however, we do know: that God lives and in him we can trust, and through our obedience are now free from fear or doubt or insecurity, and shall remain so always, as long as we retain the right through our faithfulness to call upon him for the blessings which he has promised the faithful.

I conceive of peace as something which we might all enjoy, even in the midst of future wars. We may suffer trials and tribulations. We may suffer from the loss of our loved ones, but let us stop for a moment and call just two instances to mind. I think of the Prophet Joseph that night after he had left Nauvoo with some of his close brethren and crossed over to the other side of the river to Montrose, and there the question was should he go on, or should he go back? It was during these days that the Prophet said that he was devoid of offense toward any man, and that he would be taken as a lamb to the slaughter, but does anybody have any doubt in his mind but that the peace of God was in his heart and in

his soul and gave him the strength and the courage and the power of his priesthood to fulfil his mission here upon the earth as God might decree?

The other great example, of course, supersedes all else in human knowledge and understanding, and that is the intercessory prayer of the Lord and Savior Jesus Christ as he prayed to his Father in heaven in the Garden of Gethsemane. But there was peace in his heart when he said, "Nevertheless, Father, thy will, not mine, be done." (Luke 22:42)

Now that peace can come into our hearts, no matter what the circumstances may be, and no matter what process or what circumstance the Lord may use to bring his faithful people the peace which he has promised them. I have an abiding conviction that if that peace

"God for His service needeth not proud work of human skill;
They please Him best who labour most in peace to do His will."

—Wordsworth, *The Poet's Dream.*

is given to us and we are called upon to lose our lives or the lives of our loved ones, that we will have the absolute assurance, as did the Prophet Joseph, that we would die in the Lord, and when we die in the Lord we have fulfilled the will of the Master here upon this earth, to his pleasure and to his satisfaction, and more can be gained by none of us.

No greater power can exist upon the earth than the power of the priesthood—a gift of God to us—calling upon us to exercise our power as elders in Israel to bring all nations which permit us within their borders to a knowledge of the truth; to draw out those nations, not necessarily physically, but into these stakes of Zion which are being and will continue to be organized in the various countries of the world. These men and women through their faith, conversion, and their faithfulness will join with us as recipients of these greatest of all blessings which the Lord has in store for his chosen people. So, neither they nor we need to worry about our security when we know that our welfare will be taken care of directly from the throne of God on High.

I first quoted from President David O. McKay's teachings of a short time ago, and now I want to just quote a word or two from the other Presidents of the Church to show how uniform the Lord has revealed his will to his prophets in these latter days.

Joseph Smith said:

"Make honor the standard with all men. Be sure that good is rendered for evil in all cases; and the whole

nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah, the Author of perfection. . . ."

Brigham Young said: "Great peace have they who love the law of the Lord and abide in his commandments. Our belief will bring peace to all men and good will to all the inhabitants of the earth. It will induce all who sincerely follow its dictates to cultivate righteousness and peace; to live peaceably in their families; to praise the Lord morning and evening; to pray with their families, and will so fill them with the spirit of peace that they will never condemn or chasten any one unless it is well deserved." (Brigham Young, *Discourses*, pp. 223, 449.)

It is interesting to see what John Taylor in his day said: "This peace is the gift of God alone, and it can be received only from him by obedience to his laws. If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven and obedience to its laws." (John Taylor—*The Gospel Kingdom*, page 319.)

Wilford Woodruff said: "Put your trust in God and rely on his promises, living up to the light and knowledge you possess; and all will be well with you whether living or dying." (*Discourses of Wilford Woodruff*, p. 260.)

President Lorenzo Snow, from a document published in the *Deseret News* of Jan. 1, 1901:

"A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible to make even a brief summary of the notable events, the marvelous developments, the grand achievements, and the beneficial inventions and discoveries which mark the progress of ten decades now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty, and light. Happy are we to have lived amidst its wonders and shared in the richness of its treasures of intelligence.

"The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. Barbarism of the past should be buried. War with its horrors should be but a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied instead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations and gaze upon the

scene on which the early rays of the rising millennial day gild the morning of the twentieth century!

"The power is in your hands to pave the way for the coming of the King of kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from the necks of the people; arbitrate your disputes; meet in royal congress and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment, and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of

your crowns, and posterity will sing your praises, while the Eternal One shall place you on high among the mighty. . . .

"In the eighty-seventh year of my age on earth, I am full of earnest desire for the benefit of humanity. I wish all a Happy New Year. . . . May justice triumph and corruption be stamped out. And may virtue, chastity, and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness. Let these sentiments, as the voice of the 'Mormons' in the mountains of Utah, go forth to the whole world, and let all people know that our wish and our mission are for the blessing and salvation of the entire human race.

"May the twentieth century prove the

happiest, as it will be the grandest, for all the ages of time, and may God be glorified in the victory that is coming over sin, sorrow, misery, and death. Peace be unto you all."

Joseph F. Smith said: "There is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood, obeyed and practiced by rulers and people alike." (Joseph F. Smith, *Gospel Doctrine*, 1928 ed., page 529.) I love such words of scripture.

And President Grant said: "This gospel of Jesus Christ which the world says is a delusion, a snare, and a fraud, [yet] to each and every man who goes out to proclaim it, and who lives an



CRY
REPENTANCE

President Joseph Fielding Smith
of the Council of the Twelve

I wish to read a part of the instruction given by our Redeemer to his disciples on this continent just before he left them.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless

Address delivered Saturday morning, Oct. 8, 1960.

before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfillleth the words which he hath given, and he liveth not, but fulfillleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:14-20.)

I know of nothing that is more important or necessary at this time than to cry repentance, even among the Latter-day Saints, and I call upon them as well as upon those who are not members of the Church, to heed these words of our Redeemer. Now he has stated definitely that no unclean thing can enter his presence. Only those who prove themselves faithful and have washed their garments in his blood through their faith and their repentance—none others shall find the kingdom of God.

We have inducements, enticing features come before us through the press, by television particularly, and in other ways to lead our people and all other people astray and away from keeping the commandments of God. I want to

raise a warning voice to the members of the Church, and especially to the youth of the Church. Do not pay heed to the wicked and malicious advertising of tobacco nor of liquor. The advertising of tobacco today is one of the greatest offenses and crimes before our Father in heaven, and those who are guilty of it will one day have to pay the price. They do it now because of greed, but we must not listen to these enticings and to the wicked advertising of things that are detrimental to the body and condemned by our Father in heaven and his Son Jesus Christ, contrary to the gospel they have given to us.

Now, we have those who are among us who are inclined to listen to these pleadings and to the entertainments that are given, all of which are intended to lead us into forbidden fields, to partake of things condemned by the Lord, and which are not for those who have made covenant with him to keep his commandments.

I am going to spend a minute or two particularly relative to this filthy tobacco habit. I believe that some of the women of this country are getting to be worse than the men, and those who advertise are seeking to influence the women—the mothers of the children. As I ride through the streets here of Salt Lake City in an automobile, I sometimes see women on nearly every street corner or between the blocks with cigarettes in their mouths—three or four women to every man. I fear some of them are members of the Church. We cannot afford to turn either to the right nor to the left from the keeping of the commandments of the Lord if we want to enter into his kingdom.

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments; to re-

upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable." (Heber J. Grant, *Conference Report*, October 1911, page 22.)

At the October conference of 1921 President Grant presented a "Peace Resolution," representing the Church as favoring world peace, and invoking blessings and "divine guidance of the International Conference of the Limitations of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured."

President George Albert Smith once prayed: "And, O Father, in the midst of confusion that is everywhere, and uncertainty, bless us in America, that we

may repent of our foolishness, our light-mindedness and our wrongdoing, realizing as we should, that all the blessings that are worthwhile come to us only as a result of honoring thee and keeping thy commandments. The pathway of righteousness is the highway of peace and happiness."

And then finally, to end, I come back to where I began, to the words of President McKay: "The Need of Peace: The greatest need of this old world today is peace. The turbulent storms of hate, enmity, of distrust, and of sin are threatening to wreck humanity. It is time for men—true men—to dedicate their lives to God, and to cry with the spirit and power of the Christ, 'Peace, be

still.' Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished."

God bless us brethren and sisters, that we may follow the admonition and counsel of these great leaders who have preceded us and listen intently and sincerely to the words of our present leader, that our lives may be sweet in its enjoyment, I pray humbly in the name of the Lord Jesus Christ. Amen.

member our prayers, and in humility seek the counsels that come through the guidance of the Spirit of the Lord. That will bring to us our salvation, and we will never get salvation through the

violation of the covenants and commandments which will bring to us eternal life.

There is not time for me to say more than this. These few remarks will have

to do. I have a great deal in my mind, but I can carry those things to the stake conferences.

The Lord bless you all, in the name of the Lord Jesus Christ. Amen.

IN STELLAR SPACE

BY BERTHA A. KLEINMAN

Let missiles cleave the awesome heights of space
Where spinning orbs mark time's immensity,
Let dynasties abridge the tomes of race
And planets orbit to their destiny.

No nuclear projectile summons me
To dizzy flights beyond the sky-line rim,
The dare and challenge of trajectory
Demand a courage venturesome and grim.

Sequestered in my lowly domicile,
There is the dare I must propitiate:
To rout my citadel of greed and guile;
There is the battle royal within my gate.

When I have conquered self in time's vast pace,
I shall be candidate for Stellar Space!



**"IF
IT BE
JUST . . ."**

Henry D. Taylor
Assistant to the Council of the Twelve

My dear brethren and sisters, after listening to President McKay's inspiring message, I feel that all of us, from the bottom of our hearts, can say, "We thank thee, Heavenly Father, for a prophet to guide us in these latter days."

While World War I was raging in Europe, there were certain individuals here at home who would sit back in their easy armchairs, surround themselves with maps, and follow the progress of battle by reading the newspapers. They were extremely critical of the gen-

erals and those who were directing the campaigns and were very eager and vocal in outlining the strategy they would employ if in similar positions of leadership. These individuals were referred to as "armchair generals."

Prior to demolition of old buildings or the construction of new buildings, a solid fence is built to protect passersby. It has become a practice to bore holes in the fence or to install glass portholes. From these observation points many pause and watch with interest the demolition or construction activities. There are those among the viewers who would improve the way the job is run. Some would knock a building down immediately, while others would have it done bit by bit. Then there are those who would make changes in the architectural design of the building. Others are critical of the manner in which the cement is poured, the bricks are laid, and the glass is installed. These persons are known as "sidewalk superintendents."

Then there is another group belonging to this category. While riding in a car they are continually offering suggestions to the driver as to how the car should be operated, the speed that should be traveled, when to turn, and the signals to be employed. These are the "back seat drivers."

The Church becomes an object of criticism from just such "experts." They are dissatisfied with the manner in

which the superintendent manages the Sunday School. They find fault with the way the bishop conducts the affairs of the ward. The stake president does not please them, and they criticize his administration. They are unhappy with the way the tithing is disbursed. These are the persons who find no fault with their own actions, but seem willing and anxious to confess another person's sins.

The Savior was chastising such groups as these when he said: "And why beholdest thou the mote that is within thy brother's eye, but considerer not the beam that is within thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matthew 7:3-5.)

I believe that is the same thought that the poet Burns desired to express when he penned the lines:

"O wad some Power the giftie gie us
To see oursels as others see us!"

(Robert Burns, *To a Louse*)

I assure you that I am not against criticism, if it is the right kind. Constructive criticism can be good and helpful. Destructive criticism can be bad and harmful. Many years ago my mission president gave this sound advice: "If criticism is just and given kindly, accept it and give thanks for it. If it is just and given unkindly, accept it. But if it is unjust and given unkindly, pay no heed to it."

all the heads of your tribes, and your elders;

"And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." (Deut. 5:23-24.)

After bearing this great testimony, the people pledged themselves to obedience and to loyalty. They said to Moses: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it."

Moses gave moving response: "And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (*Ibid.*, 5:27-29.)

The scripture teaches us that on that



**PLEDGED TO
OBEDIENCE
AND
LOYALTY**

Marion D. Hanks
of the First Council of the Seventy

My dear brothers and sisters, I am deeply grateful this morning that I can identify in myself at least one virtue commonly associated with those who shall inherit the kingdom. I love to hear the angels sing. Thank God for wonderful Latter-day Saint mothers, for music, for harmony, for service, for leadership. I rejoice that the spirit of personal convic-

tion invoked upon us by President Lewis, spoken of by the President of the Church, prayed for earnestly by each of us in our own closets, may be enjoyed by the least of us, as well as by those who are greatest among us. I pray for that spirit as I express my personal witness this morning.

While the people of Israel were on the plains of Moab, in the last part of the fortieth year of the Exodus, shortly before Moses was taken from them and Joshua led them over Jordan, to their promised land, Moses delivered a series of marvelous discourses to the people. He reviewed the experiences and events of the past forty years and admonished and exhorted Israel to obey and appreciate and keep faith with God, who had preserved them as a people through their wanderings in the wilderness from Sinai to Jordan. He reminded them of the magnificence of their blessings at Sinai, repeated for them the Ten Commandments, and said to them:

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even

A critical attitude and faultfinding with the Church, if persisted in, can easily lead to apostasy. A good motto to adopt and follow is, "If you can't improve on silence, say nothing." It is my deep and firm conviction that the Lord set up his Church in these latter days and has selected prophets to lead the Saints. There is but one on earth at a time called to exercise the keys of the Holy Priesthood. He may delegate to others the power and authority to act for him in such capacity as he will, but he alone holds the keys for such actions. Today that person is President David O. McKay.

Associated with him in the First Presidency are two other wise and good men. Together they constitute the "three great Presiding High Priests." President Joseph F. Smith made this plain in a talk from this pulpit near the turn of the century, when he declared: "God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house God himself is the Supreme Head, and he must be obeyed. Christ is in the image and likeness of his Being, his Only Begotten Son, and he stands as our Savior and our God. . . . Next unto God and Christ, on the earth is placed one unto whom the keys and authority of the Holy Priesthood are conferred, and to whom the right of Presidency is given. He is God's mouthpiece to his

people in all things pertaining to the building up of Zion, and to the spiritual and temporal salvation of the Saints. . . . Those who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes this Council of three to constitute the presiding and governing authority of the Priesthood in the earth."

These brethren, together with the Quorum of the Twelve and others of our Church leaders, are blessed with vision and foresight far beyond normal powers and ability. The Lord has designed that they should sit in the "driver's seat," to use our figure of speech, and direct the affairs of the Church. From their vantage point they can clearly see the road ahead, which way to turn, how to avoid the rocks and the chuckholes, much better than those of us sitting in the back seat. It is our duty, responsibility, and privilege to uphold and sustain them with our words, our actions, and our prayers.

How best can we do this? By magnifying them in the eyes of our families, our friends, associates, neighbors, and even strangers, and allowing no evil speaking of the Lord's chosen leaders. We can substitute support for complaint, commendation and praise for adverse

criticism. We can pray for them in public and in private and in our family prayers, teaching our children to pray for them.

It is my sincere desire that each of us will become "lifters" instead of "leaners"; that we will share in the responsibility of building up the kingdom of God here upon the earth, and not shift it all to the shoulders of our leaders. We shall then never become "armchair generals," "sidewalk superintendents," or "backseat drivers," but rather "doers of the word and not hearers only."

If we will follow the counsel and leadership of our President and Prophet, we shall then become eligible for all of the blessings promised by the Lord when he said:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D & C 21:4-6.) To which I testify in the name of the Lord Jesus Christ. Amen.

occasion Moses "stood between the Lord" and the people to show them "the word of the Lord." So President McKay has this day stood between us and the Lord to show us His word. Our hearts have responded. Surely many of us have covenanted anew, as did Israel of old: "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that he shall speak unto thee; and we will hear it, and do it." And as we so affirm our faith and sustain our prophet, is there an echo in your heart as there is in mine of the voice of the Lord to Israel?

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

The Lord wants more from us than these moving expressions of conviction and covenant. He wants more than expressions of gratitude and testimony and commitment. He wants us to fear him, to love him, to keep all his commandments always. He wants our hearts.

In the 64th section of the Doctrine

and Covenants is recorded: ". . . I, the Lord, . . . require the hearts of the children of men." (D&C 64:22.) His promise to those who give him their hearts is certainly the same as it was to ancient Israel—that we may expect his blessings to be with us always, and with our children.

What a marvelous promise! What a magnificent and moving covenant God has made with us—worth everything—worth our love, our obedience, our faith; worth our hearts.

What really happens when Israel gives God its heart? What happens when men honor their heritage and divine possibilities, love him and obey his commandments? There were certain humble Nephites not many decades before the advent of Christ who met this test, who, in the midst of affliction and persecution, followed a course and achieved the objective. I read from Helaman, the third chapter, these moving words: ". . . they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the

purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

King Benjamin, in concluding his magnificent sermon, pursued the course God has set out for his prophets. He instructed, he enjoined, he reaffirmed, he testified, and he promised. He said to the people: ". . . humble yourselves even in the depths of humility, calling on the name of the Lord daily, standing steadfastly in the faith of that which is to come, . . ." and "if ye do this ye shall always rejoice, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due." (Mosiah 4:11-13.)

Remember God's promise to Israel? Note this: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress

the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (*Ibid.*, 4:14-15.)

So have come the marvelous blessings and promises of God. In 1833, in Kirtland, after a great outpouring of the Spirit at a conference held there, the Lord gave to Joseph Smith a revelation we now know as section 90. In it he gave some further counsel relevant to our theme, and a marvelous promise. He said: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

Although one does not read in any one verse of scripture all that he needs to know, and although there is no simple formula of faith that is any one verse to the exclusion of all else, for God has given us much of his revelation, yet in this verse and in these others which reflect the promises of God, there seems to me to be the kernel of the conduct God expects of us if we are to achieve the magnificent promise he made to us. "Search diligently, pray always, be be-

lieving, walk uprightly, remember your covenants."

Now I am not one to judge my brethren of the priesthood lightly. I know to the extent my intelligence permits of the faith in you and the devotion in you and of the wonderful service you give. I therefore speak from the standpoint of appreciation when I say that there are many among us who have not invested enough of themselves in the diligent search God requires of those who know his word and therefore, living it, achieve his marvelous promises. We must search, seek, ask, knock.

Do you remember the word of the Lord recorded in the first section of the Doctrine and Covenants? He said in this marvelous preface, looking to the foundation principles of the gospel: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (*Ibid.*, 1:37.)

Nephi, explaining to his people why he quoted so freely from the great prophet Isaiah, said to them that he quoted Isaiah to ". . . more fully persuade them to believe in the Lord their Redeemer . . ." and said ". . . for I did liken all scriptures unto us, that it might be for our profit and learning." Again, he told them to hear the words

of the prophet, and "liken them unto yourselves." (1 Nephi 19:23-24.) Surely this is one of the greatest values of scripture—that we might learn them and liken them unto ourselves, apply the lessons and instructions of the revelations to our own lives. How can we do so unless we search, seek, ask, knock, invest ourselves earnestly, diligently in the effort to acquire and organize and share a knowledge of the gospel of Jesus Christ?

The Lord said we must "pray always." His promises are wonderful. He has told us that we may receive the Spirit by the prayer of faith; that we must "pray continually" that we will not be tempted beyond what we can bear; that we must "counsel with the Lord" in all our doings, night and day; that we must "not perform anything unto the Lord" without praying to the Father in the name of Christ. His marvelous promise is that "He will direct us for good."

We are taught that we must "be believing," for all things are possible to him who can believe. I talked with a group of young people about the Book of Mormon last night and quoted to them words of the great Goethe, who said: "I can promise to be sincere, but not impartial." I am not impartial toward the Book of Mormon. We cannot



"GOD WORKING WITH MEN"

Harold B. Lee
of the Council of the Twelve

In these next few moments I trust that I may, in the testimony which I shall bear, catch the spirit of this conference and the radiance of that which has been reflected by our great leader, the prophet of the Living God.

One of the gospel writers concludes his record with this significant statement made by Jesus: "Go ye into all the world, and preach the gospel to every creature . . .

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached

every where, the Lord working with them, and confirming the word with signs following." (Mark 16:15, 19-20.)

By now, apparently, they were beginning to understand what the Lord had said to them on another occasion: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

He had demonstrated to some extent some of the powers of the Risen Lord. What they became because of this divine gift which had been given to them is described by Dr. John Lawrence Mosheim in his *Outlines of Ecclesiastical History*, and I shall read only a few sentences which show evidences of a divine power in the acts of the early disciples which attested to what the Master had told them, that he would be with them, "even to the end of the world." Says Dr. Mosheim:

"For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness

into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvelous event was attended with a variety of gifts. . . . And indeed there were undoubted marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart . . . and all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies . . ."

Now I want you to hold this last statement of Dr. Mosheim's in your mind:

"The event sufficiently declares this: for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propa-

be impartial toward the gospel and the Lord. If we are to get faith, we must desire faith and seek faith. We must start with an attitude of desiring faith. We must "be believing."

This also the Lord said: we must "walk uprightly." Benjamin, near the end of his great sermon, bore his testimony to the people, reaffirmed the need for faith, repentance, humility, and sincere prayer, and added: "... and now, if you believe all these things see that ye do them." (Mosiah 4:10.) As Nephi bore his witness to the people near the end of his ministry, he delivered a great sermon on the first principles of the gospel, and said: "... after ye have gotten into this straight and narrow path, . . . ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of men . . . and endure to the end, . . ." (2 Nephi 31:19-20.) Amulek testified of Christ, taught the first principles, admonished the people to pray, and then said: "... after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted . . . behold, your prayer is vain, and availleth you nothing, . . ." (Alma 34:28.)

We must "walk uprightly." Within

the last few days I was in a meeting in an eastern city talking with a group of people about youth leadership. During the discussion one of the professional employees of the Department of Agriculture whose civil service rating is not dependent upon who is Secretary of Agriculture said: "We don't need to interpret human fitness to our department. We don't have to talk about it a lot. We have a man who reflects it impressively in his own life, an Secretary of the department."

This same group heard our story of the programs of the Church, of the principles upon which those programs are based, and of those who lead the programs. One said: "Yes, but your situation is not like ours. Out there you have thousands of leaders." Another person, the directing head of one of the great youth programs in our land, said: "We really can't talk about Utah in the same context with the rest of us. There is an influence in Utah not like any place else on the earth." We know what the influence is of which she spoke. It is found not only in Utah but in every place where faithful members of the Church live the gospel and exemplify its principles.

With all our protestations, sincere

and honorable, with all our expressions of conviction and faith and testimony, there is required of us that we develop in us the heart that will move us to obey all of God's commandments always, with the promise that things will be well with us and with our children always.

The last suggestion of the Lord in the verse quoted from the revelation to the Prophet was that we remember our covenants. We have covenanted in sacred places—at the waters of baptism, in holy houses, as we partake of the Sacrament—not alone with God but with each other. Consider again the moving charge that Alma gave the people at the waters of Mormon, that they were to "... bear one another's burdens, . . . mourn with those that mourn; . . . comfort those that stand in need of comfort, . . . and to stand as witnesses of God at all times and in all things and in all places . . . even unto death, . . ." (Mosiah 18:8-9.)

God help us, we who have been blessed with so much, to yield our hearts to him, for while men look at the outward appearance, "God looketh upon the heart." That we may claim his promises by obeying his commandments, I pray, in the name of Jesus Christ. Amen.

gation of the gospel throughout the world." (Dr. John Lawrence Mosheim, *Outlines of Ecclesiastical History*, Vol. 1, pp. 61, 67.)

The process by which leaders become spiritual as those disciples were is set forth in a very simple admonition of the Master. The Savior called fishermen, and he called tax-collectors and others in various occupations to constitute his chosen twelve. He gave to each of them the same simple promise:

"Follow me, and I will make you fishers of men," or as another writer puts it, "I will make you to become fishers of men." (Matt. 4:19; Mark 1:17.)

To "come after him" is but another way of saying, "Keep my commandments," for thus he had explained it when he said to the Nephites: "Therefore, what manner of men ought ye to be?" And then he answered his own question, "Verily I say unto you, even as I am." (3 Nephi, 27:27.)

To become "fishers of men" is just another way of saying "become leaders of men." So in today's language we would say to those who are so to teach: "If you will keep my commandments, I will make you leaders among men."

Those who are outsiders and enemies of the Church observed these unusual

gifts given to these early disciples. You remember the Jews marveled at the Master's demonstration of his power, and they asked: "How knoweth this man letters, having never learned?" To which the Master humbly replied, "My doctrine is not mine, but his that sent me." (John 7:15-16.)

And to Peter, the Master replied after Peter had borne his testimony as to the divinity of the Master, as President McKay has quoted, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Peter and John had performed marvelous deeds, those who were around about marveled because they "perceived that they were unlearned and ignorant men, . . ." (Acts 4:13.)

There seems to have been a constant vigil lest those who enjoyed these special God-given gifts would arrogate to themselves personal superior talents, when in reality these spiritual endowments were but outward evidences of divine gifts given among men who are called to serve in high places in the kingdom of God.

Peter chided those, you remember, after he had performed the healing upon the man who was lame from his birth, when he said:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up . . .

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (*Ibid.*, 3:12-13, 16.)

Recall again Peter's rebuke to Simon, the sorcerer, who wanted to buy the gifts of the Holy Ghost which he saw demonstrated through Peter:

"But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.'

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (*Ibid.*, 8:20-22.)

John was taught in plainness how he must learn to distinguish between the person who demonstrates spiritual gifts

and the giver of those heavenly gifts, even God. When a messenger came to him he fell down at the feet of this messenger as though to worship him, and the messenger said:

"See thou do it not: I am thy fellow-servant, and of thy brethren that have a testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

And Moses learned that same lesson after he had received the wonderful visitation from the Lord who had appeared in his glory as contrasted with the visit from and the appearance of Satan. In humility he said thoughtfully, as he pondered this great experience: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

In our day, we have been told some similar things about the power of the Lord among his peoples. In the very first revelation, or the preface to the revelations, the Lord said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their

midst, and shall come down in judgment upon Idumea, or the world." (D & C 1:35-36.)

One of the ways by which "he comes down among his people" is clearly explained in the revelation in which he defines certain gifts of the Spirit. He enumerates some of the gifts of the Spirit which men might enjoy: knowledge, and faith, and discernment, and the gift of tongues, and the testimony of knowledge that Jesus is the Son of God, and then he says this:

"... unto such as God shall appoint and ordain to watch over the church, ... are to have it given unto them to discern all those gifts. . ." (*Ibid.*, 46: 27.)

Previously he had said: "... given for the benefit of those who love me and keep all my commandments." (*Ibid.*, 9.)

In our day he sounded a warning just as these other leaders have sounded a warning, when he said to those to whom these gifts are committed:

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (*Ibid.*, 59:21.)

Some of the older brethren who remember the days of President Joseph F.

Smith have told me that frequently when President Smith was introduced as the "head of the Church," he was always quick to reply, "Oh, no, I'm but the President of the Church. Jesus Christ is its head."

That is something for us to remember. When we receive the adulation of faithful people, we must never forget that such commendations come, not because of our person, but because of the positions we hold. In conference meetings with the mission presidents we heard this repeated with variation and, as applied to the Church, it might be said thus: "There is no end to the amount of good we can do in this Church if we are not concerned about who gets the credit for it."

It was possibly something like this which the Master had in mind when he warned:

"Woe unto you, when all men shall speak well of you for so did their fathers to the false prophets." (Luke 6:26.) In a revelation today, we have had called to our attention the human tendencies which are in most men: "... but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree

Friday Afternoon Session, October 7, 1960



**"JUDGE
NOT"**

Milton R. Hunter
of the First Council of the Seventy

In his masterful discourse of the Sermon on the Mount, Jesus gave a vital commandment which has been ignored almost universally by the human family. In many cases where it has not been ignored, it has been broken many times by most people.

I believe that we all want to do what is right—live near to the Lord—and so this afternoon I would like to say a few words about the observance of this commandment.

"Judge not," Jesus commanded, "that ye be not judged." And then he gave this warning:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2.)

Throughout my life in mingling with many people of various religious denominations I have observed that as a rule it seems as if human beings like to gossip. We like to hear unsavory things about our neighbors and talk about each other. It seems that oftentimes we get a certain degree of satisfaction or even joy out of saying bad things about other people. We thoughtlessly and sometimes maliciously judge each other. We censure our associates sometimes unjustly, many times unkindly; and most of the time we speak without having the evidence to back up what we are saying. We seem to forget that James, the brother of the Lord, warned that the unbridled tongue is "full of deadly poison." (James 3:8.)

I know that even sometimes people who are faithful in the Church pass judgment and condemnation on those with whom they associate without knowing the facts. Such is displeasing to God.

I know that many people's hearts have been broken and tears have been shed because of the unkind and perhaps un-

true things that have been said about them and because of unjust judgments that we give of each other.

As I look into the faces of the members of this congregation, my conscience certainly tells me that I err at times. Sometimes I gossip and judge others, and when I do it I act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people. I am sure that you feel the same as I do.

But one might say: "The man or the woman from whom I obtained this information is an honest man or woman and would not lie."

Certainly honest and honorable people would not lie, but we should remember that they have to get their information through human senses and that human senses are not always a hundred percent reliable; for example, if an honest man were standing on a corner and another one on the opposite corner and two cars crashed in the street, the testimonies of these two men might vary, and rightly so. They saw the accident at different angles, and perhaps neither of them saw exactly what happened.

Recently one of the General Authori-

of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . .

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D&C 121:37, 39.)

And he has told us two reasons why men fail to receive what they might otherwise have obtained:

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, . . ." (Verse 35.)

I remember at a stake conference some years ago a young man was called to a high position. When we had asked him to express himself, expecting a humble testimony in his acceptance, he stood up and in a rather flamboyant, boastful way gave a dramatic performance. At the close of the service as we walked home, one of the high council whispered to me and said, calling him by name: "When he stood up there this morning, he was all alone."

That is what the young missionary meant who said he had baptized a number of people but all of them had apost-

tized, so he said, "I must have converted them all by myself."

I remember one of my brethren, who had invited me to join him in an administration to a sick person, who said very humbly to this individual, "Now, sister, when you receive the blessing of this administration, do not mention the names of those through whom the blessings were given."

Today we are witnessing a great, marvelous demonstration of the power of conversion. Perhaps we are going to see the most rapid propagation of the gospel in the world than we have seen in any previous dispensation. We must make certain that we do not offend God by our failure to confess his hand in all things. We must not forget that it is not by the will of men, but is evidence, as in the days of the disciples of old, that God is working with men. It is the only explanation we can give.

The suggested missionary procedures we have provided excellent guides to improved study and presentation of the gospel lessons by missionaries. Salesmanship methods of themselves alone as applied to the teaching of the gospel will convince the mind but do not convert the heart. Conversion is a spiritual process. Paul taught, ". . . faith cometh by hearing, and hearing by the

word of God. . . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:17, 14-15.)

And the Apostle Paul also said:

"I have planted, Apollos watered; but God gave the increase," and then he added in language that sounded like that statement of Moses after God had conversed with him: "So then neither he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6-7.)

Modern servants of God may go forth if and when they are constantly aware of their own nothingness and place their dependence solely upon the power of Almighty God; for as the Apostle Paul wrote to the Romans: "If God be for us, who can be against us?" (Rom. 8:31.)

My prayer is that we may do our part that we shall qualify to ever have him for us, and with us, and that we may constantly lose ourselves in unselfish devotion to his cause and thus find everlasting life, which I pray humbly, in the name of the Lord Jesus Christ. Amen.

ties said that he was interested at stake conferences to hear members of stake presidencies in the Sunday conference sessions tell some of the things that he had talked about the night before. And then the General Authority said, "Oftentimes I cannot recognize that I had talked on the subjects nor said the things that I was reported to have said."

Now certainly the General Authority was not accusing stake presidencies of being dishonest. I think he did not have that in mind at all, but this story illustrates the inadequacy of human senses.

Sometimes we sit in a congregation like this one and listen to somebody speak. While he talks we think many of our own ideas as we hear many of the things he is saying. As time passes we might confuse some of our own thoughts with some of the things the speaker said. Because of the inadequacy of human senses, Jesus Christ said, "in the mouth of two or three witnesses every word may be established" (Matt. 18:16.)

The Savior and the holy prophets have told us how to judge when it needs be that we judge, because oftentimes we must judge. In fact, many of you in this tabernacle—stake presidencies, high coun-

selors, and bishoprics—are called upon to be judges. It is your ecclesiastical responsibility to judge. But let me give the warning that with the same judgment that you judge, you shall be judged.

The Lord and the Prophet Joseph Smith understood human nature, knowing that we may be tempted to judge unjustly, and so the following is found in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . ."

And then this beautiful admonition was given us:

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—" (D&C 121:39, 41-42.)

As I have traveled throughout the Church and have observed those who have been called and set apart to be judges, it is my testimony that they have been guided in most cases by the pure

love of Jesus Christ, by charity, and so they have rendered righteous judgment.

As I have suggested, the Savior and the prophets have told us how to treat each other. The Master gave us the vital law known as the second great commandment: "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

If all of us would love our neighbors—would love all the people with whom we associate—as much as we love ourselves, we would do no unkind things to them. We would not say any harsh or unkind words to them. We would not repeat any bad gossip about them. But on the other hand, we would show forth love and compassion at all times. We would rejoice in their successes, and we would weep with them in their sorrows. Under those conditions, a glorious spirit of brotherhood, love, and compassion would prevail.

The Savior also gave us the famous Golden Rule: ". . . whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Every time we hear something about somebody else, if we would stop and think before we repeated what we heard and take as our measuring rod the following: "Would I like to have somebody say that thing about me? Is it just? Is

it fair? Would it make the person involved happier if I should repeat it? Would it make him progress? Would it add to the beauty and the joy of life?" And if it will not meet these measurements, then our judgment would not be righteous if we should repeat what we heard. It is best under these conditions that we keep quiet.

Paul, the apostle to the Gentiles, wrote a beautiful poem on faith, hope, and charity to the Corinthian Saints. He said:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have

all faith, so that I could remove mountains, and have not charity, I am nothing. . . ."

And then Paul ended his famous poem by saying:

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1-2, 13.)

Charity is the greatest of all Christian virtues. It is, as the prophets have said, the pure love of Jesus Christ. It encompasses all the virtues that I have mentioned and even many, many other Christian virtues. In all of our dealings with each other, our hearts should be filled with charity toward all men. We should show forth an abundance of charity toward all the people with whom we associate.

Our Lord Jesus Christ not only taught

that we should love our friends, but he commanded us to love our enemies. We should pray for them who despitefully use us. He not only taught these things, but he lived as he taught, thereby marking the path for us to follow.

While the Master was hanging on the cross, suffering the most excruciating pain that anybody could endure, and while he was listening to the jeers of the rabble down at the foot of the cross, his heart was filled with compassion toward them. With a fulness of charity and with an abundance of love in his heart for those who had caused him to be crucified, he cast his eyes toward heaven and prayed,

"Father, forgive them; for they know not what they do." (Luke 23:34.)

It is my opinion that this is the great-



THE CHURCH IS A STAGE, ITS MEMBERS PLAYERS

William J. Critchlow, Jr.
Assistant to the Council of the Twelve

President McKay, my brothers and sisters:

Where could you find sweeter voices than these voices from Ogden and Northern Utah which have sung for us this day? I have heard them before, I hope to hear them again. I am proud of them.

"All the world's a stage,
And all the men and women merely
players:

They have their exits and their entrances;
And one man in his time plays many parts."

—Shakespeare,
As You Like It, Act II,
Scene 7, lines 139-142.

Through the years thousands of our young men and women and many oldsters, too, have been called to play heroic roles in the great Drama of Life. I have enjoyed these past two years the privilege of setting apart many of them, —missionaries of the Church—sending them forth to perform on the stage of life with a blessing.

The Drama of Life has many acts. Few of them, however, are as thrilling

as the act entitled "A Mission." Let me sketchily review for you a few scenes in an act which I witnessed, just to show how exciting this "Mission Act" can really be.

The opening scene was called "Miles Zero."

In the missionary's first letter to his folks he wrote:

"Dear Dad: I'm up at Miles Zero on the Alaskan highway in Dawson Creek where it is costing me one hundred dollars a week for board and room. . . ."

His dad replied immediately, "Dear Son: Get off the Alaskan highway! Park Avenue, New York, should be cheaper. Miles Zero is too rich for my blood."

The dad's letter and another letter from the son crossed in the mail. The son's letter began:

"Dear Dad: The Lord has blessed me already. A man committed suicide in his room. It was so ghastly that no one would rent it. I offered the landlord forty dollars a month. He took me up—so I moved in with my companion who is sharing the forty dollars. All my problems are solved."

Months passed.

Then, in one of his regular letters, the son said, "I have twenty-two prospects about ready to join up, but no place to baptize them. Peace River will be frozen over till June, and before then I shall be due for a transfer. Wish I could use a bathtub. They have some large tin ones up here. . . ."

Weeks passed.

In another letter the son wrote: "Lucky me. The Lord has blessed me again. Two of my choice prospects, the banker and the head of the Masonic Lodge, who is also the president of the Power Board went six hundred miles down to Edmonton, and I baptized them. That's two down, only twenty more to

go. My president is pleased. He is transferring me to Bella Coula, wherever that is. Up here, there are two kinds of water—liquid and frozen, and two kinds of prospects—hot and cold. I'm terribly afraid that some of my twenty remaining prospects will 'freeze up' before liquid water and a baptismal font become available. I shall regret losing them, but I'll pick twenty up in Bella Coula. Wish me luck."

Five years after the curtain fell on this son's "Mission Act," it was sent to a conference in Calgary, Canada, and in one of the sessions of the conference I listened to the stake president praise, as he released, his stake mission president who had baptized twenty converts "right here in Calgary." He called on him to speak. I copied these words from a tape of his talk.

"Seven years ago one Sunday in a converted hut at Miles Zero on the Alaskan highway I met a young man who was to be instrumental in changing the course of my life. He was big, six feet. He had a big grin and hands that were always moving. You could tell he had the spirit of the gospel. I had met many men before, but never had I met a man who could teach the gospel the way this man did. He would both fast and pray, and I remember that one time he fasted three days and nights, going without food and water and praying on behalf of the people he was teaching. He taught the gospel with an inspiration that only one who had the guidance of his Father in heaven could bring. He baptized me. I have a great love for that young man. Elder Critchlow, take back to your son a confirmation of the love we have for him. In a way to pay the debt tell him that many here within the sound of my voice, whom I have had the privilege

est example in history of pure love, of undefiled charity, of actually showing a fulness of compassion for one's enemies.

Micah, one of the great Old Testament prophets, pointed out the way for us to live. He said,

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God." (Micah 6:8.)

In humility I ask our Father in heaven to pour out his Spirit upon the Latter-day Saints. May he bless you and me abundantly that we will be filled with the spirit of charity and love for each other. May we overcome our evil habit of gossiping, of saying unkind and unsavory things about each other.

of teaching have come into the kingdom of God—through your son."

Those words "through your son" were ringing pleasantly in my ears—still I heard the president who leaned toward me to whisper: "He (the mission president) baptized twenty people here in Calgary."

Suddenly, my memory was flooded with a maze of words—words which my son had written years before. Slowly, they assembled into fragments of broken sentences: "That's two down—twenty more to go—I'm afraid my twenty prospects will freeze up before liquid water is available. . . . I regret losing them. . . . I'll pick them up in Bella Coula—Wish me luck."

Well, he didn't pick them up in Bella Coula.

They were picked up in Calgary by one of the "two down" who picked up the "twenty more to go"—"through your son."

Families that have never had a missionary in the field have missed one of the grandest blessings that could come into their homes. Ask the mother who impatiently awaits her missionary son's letters, who gleefully reads lines in them over the back fence to neighbors and over the phone to relatives and friends.

Ask the proud father, the brother, or the sister about the sweet feeling they experience when they kneel together each day in family prayers to ask a blessing for their missionary. Before Bobby left for his mission the family skipped its prayers occasionally, but while he was in the field—so far, far away from home, they skipped fewer prayers because Bobby might need the protection and the help of a loving Heavenly Father. Never was the family knit more closely together.

Recently I told a stake president he

On the other hand, may we say nothing but that which is kind and generous about all people. May our lives be filled with patience, brotherly kindness, and compassion toward each other at all times and under all circumstances. Under those conditions we would rightfully be children of God with his love in our hearts. Then our lives would be actuated by godliness.

Permit me to suggest that we husbands cease criticizing our wives, because if we criticize our wives it weakens our love for them. Also, it tends to kill their love and respect for us.

I would give the following admonition to wives: Respect your husbands. Do not criticize your husbands. If you indulge in such practices it results in

needed six thousand stake missionaries. "Be reasonable," he said, "I've only six thousand members in my stake."

"Right, exactly right," I replied, "and every one of those members is a missionary."

Every member of our Church is a missionary. Without the formality of a setting-apart we should be so set-apart from the ways of the world that we can teach the gospel, which is our Father's way of life, by the very lives we live. Without the oral word of mouth preaching, the example of our living will always be effective teaching. A sermon seen is better than a sermon heard.

Example has more followers than reason and is more forcible than precept.

Yes, the world's a stage;

So is the Church a stage;

And all its members merely players. . . . They have their exits and their entrances;

And each member in his time is expected to choose and play a noble part.

Come up here with me on this stage of life and, over the glare of the footlights in this World Theater let's take a peek at the audience watching us play our parts in the great Drama of Life.

Down there in the parquet whom do you see? Over the glare of the footlights I quite distinctly see my wife, my children, my neighbors, my friends across the town and across the country, my vocational associates, my associates in the Church Offices. All who know me, be it ever so well or ever so slight, seem to be in this World Theater. And they're watching, oh, so critically. Yet if I play my role well—the role of a Latter-day Saint—I'm sure there will be some applause. But if I slip out of character—even for a moment or so—some of them, like patrons of any theater, at times, might sneer, perhaps hiss.

bringing about disunity, kills your spirituality, and tends to break up your homes. Perhaps the final result may be the loss of your eternal salvation.

Let each of us walk in the path continuously that Jesus marked out, having our hearts filled with charity and love toward our fellow men. May we keep all of God's commandments, walking by every word that proceedeth forth from his mouth. If we will do these things, we shall have an abundance of joy in this life and eternal life in the presence of our Savior after we have completed our missions here upon this earth.

May our Heavenly Father bless us that we shall always live as he desires that we should live, I humbly pray, in Jesus' name. Amen.

These translate into one of the ugliest words in the English dictionary—"hypocrite."

May our merciful Heavenly Father help me, help you to play our chosen roles so well that we may deserve the plaudits and the praise, at least the respect of those who watch.

Now look up to the balcony . . . the glare of the footlights, whom do you see there? On the very first row I see my mother. My father is beside her, my brother beside him. Behind them, I believe, my grandparents. One man among them with sideburns, and a lock of curly brown hair looks like a picture I've seen of Captain James Brown who led the sick detachment of the Mormon Battalion into Salt Lake Valley. He's my great-grandfather. These obviously are the dead. I can almost hear them say:

"We are the dead,
Short years ago we lived, felt dawn,
saw Sunshine glow. . . .
To you from failing hand the torch
we throw
Be yours to hold it high.
If ye break faith with us who die,
We shall not sleep."

—adapted—"In Flanders Fields" McCrea. I don't really believe, of course, that my father and mother and my grandparents are peeking through the veil, observing every scene in which I act, but sometimes I wonder. Just in case, I had better act, I ought to act, yes, I want to act so that they with a feeling of pride will smile and applaud my scenes.

I love my parents and my grandparents. They are not dead. They live. Sometimes I think I almost hear, or rather feel, their prayers for me! Surely they must be praying and pulling for me, otherwise I would not have been so blessed. Again, I ask a merciful Father in heaven to help me and to help you

to play our scenes so well that we may fittingly deserve applause from the balcony of the dead.

Look again, this time to the gallery. Over the glow of the footlights I see faces very indistinctly. I recognize none of them. These, something tells me, are the spirits yet to come and be em-

bodied on this earth; they who must come to take our places. I wonder if they do not watch with interest the Drama of Earth Life, and if they are not earnestly praying that we will play our roles well, for they must come to dwell in the environment we are creating for them. Once upon a time our Heavenly

Father's children on this earth became so wicked that he washed them and their wickedness off the stage with a great flood so that these spirits might inherit a decent environment. This gallery of spirits will certainly applaud if we play our parts well.

High up above the stage in this World



THIS MARVELOUS WORK

Joseph L. Wirthlin
Presiding Bishop

President McKay, my brothers and sisters, to be here upon this occasion is most inspirational to me as I am sure it is to you. As I came into this remarkable building, the events that took place at the time of Brigham Young and those who were with him came to my mind.

The marvelous revelation that was given to the Prophet Joseph on November 1, 1831, is one that all of us can give consideration to, particularly at this time when the Lord said to the Prophet Joseph:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:4-5.)

This revelation calls the disciples of the Lord Jesus Christ, and particularly the apostles in this day as well as in the time of the Prophet Joseph, to go into the world and preach the gospel to every nation, kindred, tongue, and people. Under their direction missionary work is being done in the world today, and I am sure that all enjoy divine guidance as they meet this great assignment.

This morning President McKay told us of the leadership of certain individuals in the world who, if they had their way, would destroy our knowledge that God lives and that Jesus Christ is his Son. I am sure they will never be successful. The Lord in his way will handle such

individuals.

Of the great men who have gone in the past, I think particularly of Brigham Young and the twelve who were called to preach the gospel to the people in Great Britain. They were poor men. They started the long trip to England without the funds to pay their way. While they did not have enough of this world's goods, they knew that Joseph Smith was a prophet of God, and they were willing to bear testimony to the world that God the Father and his Son Jesus Christ appeared to the Prophet Joseph. With that testimony in their souls, they accepted that great assignment.

At the time Brigham Young left, he was a very sick man. He said, "I could not walk thirty rods to the river." His family, too, was ill. His wife had just given birth to another babe, and she was in poor health. However, Brigham Young and his companions started on their journey. When they reached New York, they were helped by the Saints who raised sufficient funds whereby they could pay the amount of eighteen dollars to cross the Atlantic Ocean. The Saints also gave them food to use while on the ship. They landed in England on April 6, 1840, taking about a month to arrive there. It was just ten years after the Church had been organized. The Lord had sent these men to England for the purpose of again making it possible for the English people to hear the gospel and organize the Church of the Lord Jesus Christ. They arrived as poor men. They had no money. The sisters made clothing for Brigham Young as he was worn out. Great conferences were held. They labored in and around Manchester.

Wilford Woodruff did a marvelous work. He was preaching in the little town of Handley, and there he found that the people were very much interested in what he was telling them in bearing testimony that God lives and that Jesus Christ is his Son. He had direction from on high, indicating that he should travel to the south. He was not quite sure as to the instructions he had received. So, again he made it a matter of prayer. The Lord made it very clear to him that he should travel to the south. On arriving at the ap-

pointed place, he came in contact with some people who were very friendly to him and to the word of the Lord that he was preaching. It was an organization called the United Brethren. I think we are all familiar with the history of that wonderful group of people. Six hundred of them had left other churches and organized a church of their own because they were dissatisfied. They heard the gospel as it was given to them by an apostle, Brother Woodruff. They all accepted it with the exception of one member. Among them were forty preachers who belonged to this organization, and they, too, joined the Church, all evidence that there were many people in Great Britain who were anxious to hear and accept the gospel of the Lord Jesus Christ as it was given to them by one of the Lord's apostles. I am sure that today there are thousands of people in that great country who want to hear the gospel, accept it, and enjoy all of its blessings.

The brethren returned in 1841, after they had done a great missionary work in Great Britain. Brigham Young made the statement that during the period they were there they baptized between seven thousand and eight thousand people, and that, in and of itself, was a great achievement.

As I said in the beginning, these were poor men. The Church was poor. It had no funds, but yet these men had great responsibilities. The people in Great Britain needed to receive the Book of Mormon. They printed five thousand copies of the Book of Mormon, three thousand hymnbooks, two thousand and five hundred volumes of the *Millennial Star*, and fifty thousand tracts, and all of these were paid for before Brigham Young returned home.

Under the direction of another great apostle, Brother Harold B. Lee, a stake was recently organized in Manchester. The English people have the same opportunity and privilege now of attending these fine stake conferences as we do here in Zion.

With Brother Hugh B. Brown, Sister Wirthlin and I had the privilege of attending the Manchester Stake conference. The spirit and attitude of the people were most inspiring and encouraging. I am sure in the days to come

Theater is a box. Look up. The glare of the overhead floodlights obscures its occupant. This box is reserved for the Author of the play—the Drama of Life. He not only is the Author, he is also the Critic and the Judge. How glorious could be that day if in its morning—the morning after the curtain falls—his

press would announce: "Well done, thou good and faithful servant."

Yes, the world's a stage, so is the Church a stage, and you and I are merely players. We've chosen noble roles in the Drama of Life. Let's play them well.

We can preach a better sermon with

our lives than with our lips. We can do more good by being good than by preaching good. Let us so act that our principle of action shall become a law, not only for the Church, but also for the whole world. Eventually it will be. May that time be soon, I humbly pray in the name of Jesus Christ. Amen.

there will be other stakes organized. Great Britain is growing in the Church. Many thousands of people are anxious to hear the gospel of the Lord Jesus Christ. To me that is so impressive because I recall the time when we, as missionaries laboring in Germany, had to leave Germany during World War I and make our way to London. I recall some individuals who did everything they could to prevent us from holding a street meeting. In fact, the president of the conference said, "I believe we had better go back to the mission home," which we did. The crowd followed us right to the door of the mission home and made the statement, "If we had rocks, we would throw them." That was the spirit in Great Britain forty-six years ago. While there, we met another apostle, Hyrum M. Smith. He assigned each missionary to another field of labor. The German submarines were sinking every English ship possible. Finally, we heard that the *Lusitania* was going to sail. We went to President Smith and said, "Now, President, we understand the *Lusitania* is going to sail," and he said, "You can go. Not only that, you will arrive home safely." He made that statement very definite to us. We were not worried about traveling on the *Lusitania*, so we made our way back to New York, and six months later, the *Lusitania* was sunk by a German submarine. President Hyrum M. Smith was one who had the inspiration and divine guidance.

During the past summer, Bishop Buehner, Sister Buehner, Sister Wirthlin, and I had the privilege of visiting in Europe. Elder Alvin R. Dyer is now president of the European Mission and is doing a great and marvelous work through divine guidance and inspiration with very little government interference. When I was in Germany, we did not have that privilege. I labored in Frankfurt for a short time when the police forced me to leave. I then went into Stuttgart and the police arrested me three times, and the third time I had to leave. The same thing happened in Karlsruhe. Then, the war came and, of course, we all left the mission.

At the present time in Great Britain, Germany, and all parts of Western Europe, our missionaries now have the

opportunity of teaching and preaching the gospel without government interference. As I see what is being accomplished, I have been very much interested in knowing the number of converts we have in Great Britain. From January 1, 1960 to August 31, 1960, there have been baptized in the British Mission and North British Mission 2,387 Saints—a wonderful number, and I am sure before the end of the year they will baptize many more. Then, I noticed that in the Danish Mission for that period, they have baptized 202. In the Finnish Mission for that same period of time 160, in the Netherlands Mission 303, and in the French Mission for that same period almost 600! I recall when I was in the German Mission, we thought that to spend any time in teaching and preaching the gospel to the French people was just a waste of time, but the French people have a desire to hear the gospel of the Lord Jesus Christ. We have wonderful missionaries there. As a result six hundred have accepted the gospel of the Lord Jesus Christ in the last eight months, and the president of that mission indicated that he anticipated before the end of this year there would be another six hundred, or approximately twelve hundred Saints—converts for 1960. I noticed particularly in the North German Mission there were 286 converts, the South German Mission 210, and the West German Mission 310, or a total of 806 German people baptized. That itself is marvelous. In the Swedish Mission, they baptized 129.

In the Swiss-Austrian Mission, they have baptized 594, 300 of whom are youth. The young people in these foreign countries are anxious to hear the gospel. I have talked to the missionaries on many occasions, particularly in Austria. I asked them this question, "Now, just what do these people say to you about the Prophet Joseph?" "Well," they say, "these people want to know who Joseph Smith was and what is the Book of Mormon." To them, there is a great interest in the fact that an American prophet made it possible for them to read the Book of Mormon.

I recall again the time when we were endeavoring to preach the gospel in Germany that we dared not go into Austria. We only had fifteen members

in the great city of Vienna, but when we visited there some seven weeks ago, we had 350 members, and since that time Austria has become a mission of its own, and they will baptize literally thousands of these wonderful people. So, we come to the conclusion, brethren and sisters, the gospel of the Lord Jesus Christ is being made available to many nations, but when we are going to have the opportunity of preaching the gospel to the people in Russia or the people in India or the people in China, I do not know. But, as the President said this morning, sooner or later all these nations will hear the gospel of the Lord Jesus Christ just exactly as they have heard it in Great Britain and as they have heard it in the European missions. So, in the final analysis, that is a wonderful revelation given to us by the Lord through the Prophet Joseph when he said: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (*Ibid.*, 1:4.)

Today, there is difficulty in the world with war and the possibilities of war, but in the last days, the Lord has made it very clear that his disciples are to preach the gospel to all people, and then he said, "And they shall go forth and none shall stay them . . ." (*Ibid.*, 1:5.) Regardless of what nation they go into as time goes on as this wonderful revelation says, ". . . and none shall stay them . . ." they are going to have the right, and they are going to have the opportunity and the privilege to preach the gospel to those not of our faith wherever they may be in the world. And the revelation goes on by saying, ". . . for I the Lord have commanded them." (*Idem.*)

In this marvelous revelation given to us in 1831, the Lord fully intends that all of his sons and daughters over the earth are going to have the opportunity of hearing the gospel of the Lord Jesus Christ. If they live the gospel, they will enjoy the gift of the Holy Ghost whereby they can testify to the world that they know that God lives, that Jesus Christ is his Son, and that Joseph Smith actually saw the Father and the Son, which I pray will be the testimony of each and everyone of us, in the name of Jesus Christ. Amen.



THE DAY OF THE LAMANITES

Spencer W. Kimball
of the Council of the Twelve

Some years ago I attended a conference of missionaries in a little Arizona town which the nearby Indians gave an Indian name signifying "the place where the people prayed." That was Joseph City. A month ago I had the privilege of going into the mission field in the Southwest Indian Mission, and in another city which could well have been named by the Indians "the city of hospitality," we held a conference of the missionaries, and this city was Snowflake.

The missionaries of the Southwest Indian Mission told of their labors among the Indians, and perhaps this is one of the most foreign of all foreign missions, and is in a land of strange tongues and colorful people, a place of high mountain coolness and near sea level desert heat—a land where a new amalgamation of peoples and kindreds is taking place, and where the gospel of Jesus Christ is neutralizing the centuries of dwindling unbelief.

I found evidence of waning superstition and of growing faith in the gospel. I saw people who have for centuries been as chaff before the wind settling down to industry and security and permanence—a people who for more than a millennium have been "as a vessel . . . tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her. . . ." (Mormon 5:18.) I saw them beginning to accept the gospel of Christ.

I saw them reclaiming their forfeited blessings which the Lord reserved ". . . for the gentiles who shall possess the land" (*Ibid.*, 5:19.) I saw acceleration in their progress and the time is at hand when the Lord will ". . . remember the covenant which he made with Abraham and unto all the house of Israel." (*Ibid.*, 5:20.) ". . . and as the Lord liveth he will remember the covenant which he hath made with them. And he knoweth their prayers. . . ." (*Ibid.*, 8:23-24.)

The work is unfolding, and blinded eyes begin to see, and scattered people begin to gather. I saw a striking contrast in the progress of the Indian people today as against that of only fifteen

years ago. Truly the scales of darkness are falling from their eyes, and they are fast becoming a white and delightsome people.

In this mission alone there are 8400-plus members of the Church. As I visited this area fifteen years ago, there were ninety-four. "Are they faithful?" I am asked. And the answer is, "Not all of them. They are just about like their white cousins in the stakes of Zion." "Are they making headway?" And the answer is, "Yes. Perhaps relatively greater headway than we ourselves."

Indians are people, and the longer I serve with them the more I realize that they respond to the same teaching and kindness and love as others do. They have the same emotions. Some can be godless, but most of them are religious. I found that faith is a basic element in their lives. I learned of a Navajo couple who rushed their baby to the mission home for a blessing—it was livid white, seemed to be dead. It was soon well and playing around—and the Indian woman who lost her hearing, who received it back through the administration of the young missionaries; or the elder whose Navajo mother asked him if he had faith in Heavenly Father when the little brother was lying desperately ill, and whose little brother was wholly well the next morning after he himself had hid in a closet and prayed for his brother.

Yes, the Indians have faith—a rather simple, pure, and unadulterated faith, as evidenced by the Indian mother who asked the elders to come to the hospital to bless her sick child. The next day the elders called at her home and asked, "How is the little boy?" And she rejoined, "Oh, he's all right," in a tone such as to say, "Well, you blessed him, didn't you? Of course he's well."

And another Indian whose hands were badly burned was in excruciating pain. The administration brought almost immediate relief, and she was using her hands in a day or two. There was the Indian family who pleaded with the elders to pray for rain for their crops and for the grass and for the cattle and the sheep. "But please be careful," they warned. "The last time the elders prayed for rain, it came too hard, and the sheep corrals were washed out and some of the sheep were drowned."

There was the Hopi elder in a Phoenix hospital with his arm and leg paralyzed, and with no use or movement. He asked the nurse to find a Mormon elder. A bishop was called in who purchased oil, consecrated it, and administered to the Indian patient. "He sure had faith in the Lord," said the bishop. "We talked a little while, and I asked him if he could wiggle his toes, and you should have seen the expression on his face when he tried. Sure enough they moved, and before we left him he could raise the leg, and when I visited

him last Sunday he could move both the leg and the arm."

The day of the Lamanites is here! Young white missionaries throughout the Church are happy in the service, glad that they were called to this special mission, some planning to change their college majors when they return from their missions so they can work among the Indians.

I see a dependent people becoming independent; for example, I see them coming in their pickups to meetings, whereas a decade ago they needed to be picked up by the missionaries, fed, and coddled. Some still must learn, but they are making progress; for instance, a party was arranged by two missionaries—the Indian people to bring the food, the elders to furnish the punch. When they assembled, they had only punch to drink. Later another party was arranged—the Indians to bring the food and the elders to bring the punch. They had both food and drink. They are learning.

We called for a picture of the Indian elders. Twenty of them came—five full-blood Navajo boys, and fifteen who were part Navajo and Apache and Ute and Sioux. One of the Navajo elders whose mother and family lived less than a hundred miles away in the same mission had not asked for leave to go and visit them, and he had served eight months in the mission. One Indian elder said: "The first missionaries planted a tree on the reservation years ago. Now the tree is bearing fruit—Navajo elders! The young tree yielded little fruit, but the aging tree more fruit—more elders."

There was the Navajo elder who testified of his happiness and said that when in battle—I think it was in Korea—he had dreamed one night that he was with his parents back on the reservation, but he awakened to find himself in mud and water and fire. Now he is in the midst of another dream, a dream so glorious, he said, that he hopes he will never awaken from it.

These Indian elders are well-groomed, neat, smiling, and equal to their white companions—handsome and sincere—some struggling in the acquisition of the difficult English language, and others coming through the Utah Placement Program speaking perfect English and displaying the best of our own culture. White elders feel fortunate when they are lucky enough to have a Navajo companion.

I see these Indian youth praying and preaching and administering to the sick, and I remember the statement of the Prophet Joseph: "Take Jacob Zundell and Frederick H. Moeser . . . and send them to Germany and when you meet an Arab send him to Arabia; when you find an Italian send him to Italy; and a Frenchman, to France; or an Indian, that is suitable, send him among the

Indians. Send them to the different places where they belong." (DHC 5:38)

At last the Indians are suitable. I heard them bear their witness, saw them shed tears of joy, heard them express their affection for loved ones. I saw Indian boys actually coming in to the president to offer their services as missionaries. That couldn't have happened a decade ago. As we look into the future, surely we shall see thousands of Indian missionaries, for through our various agencies we are now training probably three thousand little Indian boys in our various departments who are growing toward missionary work. Very soon there will be an Indian boy paired off in missionary work with each white boy, and this will happen in the other Lamanite missions, I am sure.

The day of the Lamanites is nigh. For years they have been growing delightsome, and they are now becoming white and delightsome, as they were promised. In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as *Anglos*; five were darker but equally delightsome. The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation.

At one meeting a father and mother and their sixteen-year-old daughter were present, the little member girl—sixteen—sitting between the dark father and mother, and it was evident she was several shades lighter than her parents—on the same reservation, in the same hogan, subject to the same sun and wind and weather. There was the doctor in a Utah city who for two years had had an Indian boy in his home who stated that he was some shades lighter than the younger brother just coming into the program from the reservation. These young members of the Church are changing to whiteness and to delightsomeness. One white elder jokingly said that he and his companion were donating blood regularly to the hospital in the hope that the process might be accelerated.

The missionaries are having great experiences in proselyting, in teaching, in organizing, in carrying on Primaries, Relief Societies. They direct women in making quilts and towels and pot holders, which they say they can sell faster than they can make them; but always a Relief Society bazaar is in their future plans. They pound up broken pottery and clay to make new pottery. They do headwork, learn cooking; they are taught first aid, bleeding-stoppage, use of splints, resuscitation, moving the injured; they are taught to speak and to sing. Three lovely Lamanite sisters sang a trio in one of our meetings. Two elders in one area were actually teaching the women how to make diapers.

We find the Indians are learning to

be adaptable and resourceful, and from tradition they are coming to truth, from legend to fact, from sand paintings and songs to administration and ordinances. The Indians are beginning to pay their tithes. They are living the Word of Wisdom. They are attending their meetings. They are having family prayers, and for a period of this year the tithes in that mission are said to have been more than the budget for the mission.

They are grateful for that which is being done for them. A typical little nine-year-old Indian prayed: "Father in heaven, please bless the missionaries so their success will be good." A typical Indian woman pleaded: "When can I be baptized?" And the answer was, "When you have learned a little more of the gospel!" An Apache saddle maker, when given the Book of Mormon lessons, said: "I know that story. I know that it is true. My old people told me about it."

The Indians have legends which might be reminiscent of the three Nephites, of the creation, of the flood, of the coming of the Christ to them. They are beginning to recognize the similarity between their distorted tradition stories and the truth which has been recorded.

A Jicarilla—Apache Indian elder, first counselor in the branch presidency, drives sixty-four miles to his meetings with his family and sixty-four miles home each time, and he seldom misses a meeting, except in blizzard weather. He is sharp and clean and handsome and conducts the meetings with dignity. He speaks excellent English, and this is again in fulfillment of my own patriarchal blessing, in which I was promised: "You will set them organized and be prepared to stand as the bulwark round this people."

In the temple, in the June excursion, were a Navajo groom and a Pima bride, a Cherokee groom and a Navajo bride; and these, typical of the many Indians, are taking seriously to the gospel program. When they were in this convention, the good Mesa people graciously took care of their needs, and this again was in fulfillment of the prophecy of Joseph Smith. He said:

"There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God." (*Discourses of Wilford Woodruff*, pp. 30-39.)

One's heart is touched when he sees thirty or forty little Hopi boys and girls gathered together in Primary, being taught by nineteen-year-old missionaries, and it is stirring even more to see twenty little wild Apache Indians galloping over the hills on their burros to attend Primary at Fort Apache.

The young missionaries are learning

the difficult Navajo language, and the older couples are using largely the language of love. The Navajo tongue is so difficult that it is said to have been used to send code messages in World War II because the Japanese could not decode it. It is heartwarming to hear the young Navajo elder struggling with his English pronunciation and vocabulary, but never hesitating to express his thoughts convincingly and bearing his testimony impressively. He had been told by his dying mother when he was a little boy: "Go to Mormon Church. It is true church." He choked and struggled with his tears.

One devoted missionary couple was stuck in the snow last winter, and the husband pushed the car while the wife steered it. In doing so he fell and broke his knee and then pleaded with the president: "Please do not send us home. Put us in the hospital for a little time." He was given a metal knee and then crutches, and Indians who saw him hobbling around said: "Anyone as sincere as that ought to be listened to." And this mother who now has her children reared told of her patriarchal blessing given long years ago, indicating she would go on a mission with her husband, but since she was tied with her large family of little children, her husband filled his mission alone and was killed in an auto accident returning home. How could her blessing ever be fulfilled, she wondered, with children to educate and sons to send on missions, and she in her widowhood? But when the family was educated and the sons had filled their missions, she married another man, a convert, and together they are now fulfilling the patriarchal blessing and filling glorious missions.

The day of the Lamanites has come. The Indians of this country, particularly of the southwest, have many blessings which are theirs today but which were not theirs yesterday. Government agencies, other groups as well as ourselves, have been conscious of their former serious plight. But today the dark clouds are dissipating. Whereas only a decade ago ten of thousands of children were without schooling, today practically every child has some educational opportunity. May I quote a paragraph from my address to this conference in 1947 regarding these Indians:

"The health conditions are deplorable. They have but one full-time dentist for 63,000 people and no field nurse or doctor. The death rate is very high, being 16 per thousand as against 6.36 for the Church. The large family lives in the dirt hogan being one small circular room with dirt floor, no windows, and with a stove or fire in the center. All members of the family sleep on sheep pelts on the floor. There is no privacy, practically no furniture or equipment. There are no sanitary conveniences inside or out. With a single

towel, a common cup, no hot water nor disinfectants, it is easy to see why trachoma, impetigo, and other skin diseases run through the family, and why dysentery, venereal diseases, and tuberculosis run rampant. In a survey of thirty-one families it was found that an average of three in each family had tuberculosis. In their scattered condition, and with such limited hospital facilities, many lie in their hogans, coughing in the air, spitting on the floor, to finally die on the dirt floor without medical assistance..." (See *The Improvement Era*, May 1947, p. 348.)

But today there are hospitals, doctors, nurses, and dentists. Many families live in comfortable homes, fairly well furnished. Disease is disappearing, tuberculosis much under control, and sanitation greatly improving. In our recent examination of over four hundred children in our health clinic as we brought them into Utah for this fall, we found that there were no positive

results from our X-ray examinations.

In the 40's these people had an average income of about \$81 a year. They lived upon land which to most of us seemed worthless, barren, and forbidding; but the desolate land is producing oil and gas and uranium and coal and lumber, and many millions of dollars are flowing into the tribal treasury. In early days it was each family for itself; today the Tribal Council is using wisely these vast sums to build highways and hospitals and schools and to give scholarships. What a strange paradox, that the land given to the Indians, desolate and unwanted, turns out to be the source of many blessings! Was not Providence smiling on these folks and looking toward this day?

Today we teach the gospel to the Indian youth, and tomorrow there will be thousands of them on missions. Nearly all their marriages will be performed in the temples. They will give leadership in wards and stakes which

will be organized in their areas, and with their white brothers they will become leaders in the kingdom. Groups of stakes are organized into regional minority missions. About 320 of the 2300 Indians in Brigham City are members of the Church, and we have a delightful chapel which President McKay dedicated there.

At Albuquerque, Riverside, at Chillico and at Lawrence in Kansas, at Carson City in Nevada, at Chemawa in Oregon, at Anadarko in Oklahoma, and elsewhere, our youth—hundreds and hundreds of them—are receiving comparable seminary training. At Aztec, Gallup, Richfield, Flagstaff, Holbrook, Snowflake, and Winslow we are training them in connection with the government peripheral schools.

About 420 Indian children are receiving the superior training in Utah homes under the educational placement program. These children are being fed, housed, clothed, and loved by the self-

*Saturday Morning Session,
October 8, 1960*



ANSWER TO THE CALL

Nathan Eldon Tanner
Assistant to the Council of the Twelve

President McKay and brethren and sisters, I stand before you this morning in all humility. I wish to express my sincere appreciation of the confidence shown by the General Authorities, President McKay, and those associated with him, in calling one so unprepared to hold such a high office in this the Church of Jesus Christ of Latter-day Saints. No one with any less ability could be called to this position. I would like to assure President McKay and members of the General Authorities and you my brethren and sisters that I shall do my best and am prepared to dedicate

my life and my best to the work of the Lord.

I know that this is the Church of Jesus Christ, the kingdom of God here upon the earth, and I know that I shall need your faith and prayers, and I ask that I may have them, that I may carry on in a way that will become one in this responsible position, that I may represent the Church wherever I go in a way that will be pleasing to our Heavenly Father.

I should like at this time to express my sincere appreciation to my family. My paternal great-great-grandfather was



I PLEDGE MYSELF

Franklin D. Richards
Assistant to the Council of the Twelve

What a beautiful song: "I Stand All Amazed at the Love Jesus Offers Me!"—I feel that way very deeply this morning, my brothers and sisters. I, like President Tanner, feel appreciative and grateful for the many blessings that have been mine. I likewise appreciate the noble heritage with which I have been blessed, and I appreciate the wonderful family that I have and the devotion they have to the Church and particularly the devotion my wife has shown. We have enjoyed the past nine months in the mission field, more than any other time in our lives, and the reason is that we have been serving the Lord to a greater degree than ever before.

President McKay spoke yesterday

about love being the first and second great commandments of the Lord, that we must have this love for our Father in heaven and his Son Jesus Christ, and likewise for our brother and neighbor. I have love in my heart this morning, President McKay, for you and for my brethren that are presiding over the affairs of the kingdom of God, and I have love in my heart for my fellow men. I can truthfully say that I have no enmity nor hatred toward any man, and I pray that the Lord will sustain me in this position.

I feel wholly inadequate as an individual; however, I feel the way Nephi did when his father Lehi asked him to go and get the plates, "I will go and

less people of Utah who take them into their finest homes—philanthropic people who come to love the Indian children as their own, and who give them every advantage—cultural, spiritual, and educational, and who train them in scouting, organizational work, in family prayers, in seminary, and in home activities. I quote from a recent letter from an authority on Indian life and education:

"I think you have a very commendable program and one which is probably the only positive approach to the Indian problem in the United States. I have spent a great part of my life living with or working with Indian people and have yet to see any program which has taken the Indian out of himself and started him down the road to progress."

As these children complete their grade and high school work, Brigham Young University is ready to receive them, and special guidance courses and training

advisers give them leadership, and each year now our Indian students parade in cap and gown with the other hundreds of graduates of this great institution.

We have follow-up programs to help the Indian youth gain employment as they complete their schoolwork.

A new class instruction program is organized on the reservation, whereby the little Indians are given religious training. At present some 2500 little fellows present themselves weekly or oftener to the young missionaries for religious instruction, assigned by the parents to the church of their choice. These little ones are being taught in about sixty classes, and young missionaries are proving their mettle in training them.

Two young elders teach 102 children in their classes, and another couple, a Navajo and a white elder, are teaching 135 little boys and girls together with some of their parents who asked for the privilege of coming.

a very close friend of Joseph the Prophet. And on my mother's side, you have read of James Brown and his work, and you know Hugh B. Brown, who is my mother's brother. And I want to thank all of them, my father, who was one of the finest men that I ever knew and my loving mother, and particularly I should like at this time to express my sincere and deep appreciation to Elder Hugh B. Brown for the influence that he has had on my life since I was a child. I have had that great privilege of associating closely with him throughout my life.

I should like to express my appreciation to my wife. Probably I could let you know the kind of woman she is by quoting my mother. She said to me one day, "You are fortunate, my boy, to have Sarah as your wife. She has been a great support to you as a wife and a wonderful mother. It is not everybody that could live with you as she has and put up with the things which she has to!"

We have five lovely daughters, and I should like to say to them that I appreciate how loyal and faithful they have been, how little worry and concern they have caused us and how they are

prepared to accept any call in the Church.

Speaking of my family, I suppose I should tell you that we have twenty-two grandchildren. I hope and pray that they will carry on in the Church.

President McKay, again I wish to thank you sincerely and those who are supporting you in my call, and again I wish to say that I love the Lord with all my heart, and I pledge at this time that I will serve him and you with all my might, mind, and strength, and I pray for your faith and prayers and God's blessings, and I do it in the name of Jesus Christ. Amen.

do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

I know that through these modern revelations and by listening to the words of inspiration and revelation given by our prophets today, that we do receive great strength. I love to read modern revelation, and I love to sit at the feet of the great men who are presiding over the affairs of this Church and to learn what we as servants of the Lord should do to further God's work here upon the earth.

President Moyle yesterday quoted a statement from the Book of Mormon wherein the Lord said that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) I want to testify to you that the greatest joy that can come into the life of any man is to give this "pearl of great price," the gospel of Jesus Christ, the power of God unto salvation, to others. That is why Sister Richards and I have been having such great joy this last nine months, because we have been giving the gospel of Jesus Christ to others. We are in a new era of growth and development in the Church of Jesus Christ. The kingdom of God is going forward that the kingdom of heaven may come.

We in the Northwest have been blessed abundantly because we have been active in spreading the gospel and have recognized the importance and shortness of time. The Lord has blessed us in many ways. First, by bringing numbers of people together in groups we have been able to teach the gospel to more people. Secondly, as the members of the Church have shared the gospel with their friends, many more people have been brought into the kingdom of God than otherwise would have been, and those members of wards and stakes and branches and districts that have shared the gospel have been blessed abundantly themselves. And thirdly, spirituality in the wards and branches

has increased; the inactive have become active; and the people are happy and are having great joy; and this is as it should be.

Many have said, "How do you find these people that are interested in knowing about the gospel?" We have asked the people of the Northwest to ask their neighbors every day, "What do you know about the Mormon Church?" And whatever their answer may be, our next question is, "Would you like to know more?" Our missionaries are busy teaching in groups those that would like

to know more, and they are so busy that they are obliged to use automobiles and do practically all of their proselyting and arranging meetings over the telephone. The Lord is greatly blessing the missionaries and the Saints in the Northwest area, and the gospel is going forward by leaps and bounds as it is in practically every other area of the world.

I am grateful to my Father in heaven that among my other blessings I have the opportunity of spending my time and energy in his service. I pledge all of my efforts, President McKay, to the

Church and to you as prophet, seer, and revelator, and to the spreading of the gospel of Jesus Christ. In concluding I would like to read from one of the modern prophets, President Heber J. Grant. He said:

"The most glorious thing that has ever happened in the history of the world since the Savior himself lived on the earth is that God himself saw fit to visit the earth with his beloved, Only Begotten Son, our Redeemer and Savior, and to appear to the boy Joseph." (*Doctrine and Covenants, p. 16.*) And it is our duty



GRATITUDE

Theodore M. Burton
Assistant to the Council of the Twelve

President McKay, President Clark, if he were here, President Moyle, members of the General Authorities, my dear brothers and sisters, this is a humbling experience.

When President McKay called me this morning into his office and asked me how I felt, I told him I was frightened. I am frightened, but only to this extent—frightened that I might not measure up to the responsibility that has been given me. President McKay told me that my responsibility would be to principally bear witness to the divinity of Jesus Christ, and this I can do from the bottom of my heart. I do know that Jesus is the Christ. I have covenanted with him to be his son. I have covenanted to bear that name, and I pray that I might always bear it honorably, that I might

never do anything to bring dishonor to that glorious name.

I have wondered since the call was given me why I was called to this position. I do not stand here alone. This call has come to a great many people, people who have influenced my life, even before I was born. As the other brethren have said, I, too, come from a long line of forebears who bore responsible positions in this Church. My great-grandfather Burton was a member of the Church and came into the Church with his wife and one of his daughters. My grandfather Burton was a young man only fifteen years of age, who had heard about the Mormons in Canada, and he said that he would disown his parents if they joined the Church. So he left them and went down into Ohio, and there the missionaries contacted him and brought him into the Church. He then went back, and on his knees apologized to his father and mother for his lack of insight, for his lack of understanding, and asked their forgiveness. Grandfather Burton came here with some of the very earliest pioneers as a bugler to Brigham Young, and he became one of Brigham Young's constant companions, along with Brother Lot Smith and Brother Porter Rockwell. I have read Grandfather's journals; I know how devoted he was to the

Church. He was a member of the Presiding Bishopric for many, many years.

He married my grandmother, whose maiden name was Garr. The Gars, too, are wonderful people of whom I am very proud. They were among the very first who came into the Church, and Great-grandfather Fielding Garr was one of those seven men chosen to perform that very special burial mission when the Prophet was assassinated, so I have been told. Grandmother walked across the plains as a young girl eight years of age, and said how happy she was when she got a thorn in her foot because that was the only time she was able to ride on the tailgate of the wagon until they got the thorn out of her foot. So she was one of those early pioneers who helped establish and build this country.

The Moyles have been in the Church for many years. My mother was Flora Moyle. I am proud of the Moyles. Great-grandfather Moyle and Grandfather Moyle helped build the Salt Lake Temple, and when you see the carving on the east side of the temple, "Holiness to the Lord," Great-grandfather did that as a missionary called to work on the temple.

I am proud of the Cannells. They, too, came into the Church early. Great-



“. . . TWO OF A FAMILY . . .”

Carl W. Buehner
of the Presiding Bishopric

My dear brethren and sisters, this to me has been a very stirring session of conference. We have heard the vital statistics of the Church, and we have sustained the General Authorities of the Church. From among the priesthood have also been chosen three devoted and humble men to take a place with the other General Authorities of the Church. I know each of them well. They have given dedicated service to the work of

the Lord, and with all my heart I can say to them that their joy will be even greater as they travel among the people of the Church.

I am always thrilled to participate with you in one of these great general conferences of the Church. I keenly feel, however, that even though conference time is a wonderful time, it is even more wonderful for those who have already spoken.

above all others to go forth at home and abroad and proclaim the gospel of the Lord Jesus Christ. I know that in order to do this we must live close to the Lord.

President McKay together with President Clark and President Moyle in the beautiful blessing that they gave me when they set me apart as president of the Northwestern States Mission told me to live close to the Lord and listen to his whisperings and have the courage to execute them. When Brother and Sister Lee were in our mission field this last summer, they brought many bless-

ings to the Saints and the missionaries, and already we have seen many join the Church who listened to their words. Likewise Brother and Sister Lee impressed upon us that we should not be too busy taking care of details and mechanics to listen to the whisperings of the Spirit.

I testify to you my brothers and sisters that the greatest message that we have is that the gospel of Jesus Christ has been restored, the power of God unto salvation. I am not ashamed of the gospel of Jesus Christ. I know that God lives,

that Jesus is indeed his Son, the Redeemer of the world, and that Joseph Smith was a prophet of God—one of the greatest prophets that has lived on this earth, according to the word of the Lord contained in our holy book of Doctrine and Covenants. (See D&C 135:3.) I know that David O. McKay is the prophet of the Lord today, and I know that we need a prophet on the earth today. I propose to sustain President McKay with all of my might and strength. I say this and dedicate myself unto the Church, in the name of Jesus Christ. Amen.

grandfather came here to Utah to protect his daughter from the Mormons, and when he got here he joined the Church and was grateful that his daughter found such an outstanding man as Grandfather James Moyle.

So I am proud of all of these people who have made it possible for me to be here. I am grateful to my Sunday School teachers. I am grateful to my Primary teachers. In my day we had Religion Class. I am grateful to those sisters who labored with us when we caused them many hours of trouble and concern, I am sure, but they taught me the divinity of Jesus Christ, for which I will always be grateful.

I came of goodly parents. My father and mother are people of whom I am very proud. I am grateful for the association I have had with my wife. She, too, comes from a long line of people who have been in this Church for many generations. Her father, who is still living, over ninety years of age, is still president of his high priests quorum. I am grateful to her, for she has stood by me from the time we were married and has been loyal and faithful in every respect.

I am proud of my son. I only have one son, and so I have to make up in quality what I lack in quantity. I am proud of him. When my great-uncle

Henry Moyle was patriarch of Alpine Stake, he gave me my patriarchal blessing. He told me that we would have responsibilities to take upon us. He told me that my children would have to bear part of that responsibility, too. So I pray that my son will live close to the Lord and be able to accept his share of responsibility when that comes.

I have just returned from the West German Mission, and I bring you all the love of those wonderful people. I have spent just about one-fifth of my life among German-speaking people. I love the Swiss people; I love the Austrian people; I love those German people with whom I have been working. They are simply marvelous Saints, strong and stalwart, loyal and true, and they are about to strengthen the Church in that mighty nation so that we will have stakes of Zion there, too. I am hoping and praying that I shall also be present when that glorious day comes, when we can establish on the continent of Europe, among foreign-speaking peoples, stakes of Zion. I know that their hearts are filled with love of God as yours are, and I bring you their greetings and their love, and I am proud to be associated with a Church so international in its character that we can love people regardless of what language they speak, what color they may be,

or what nation they represent. We have covenanted to be brothers and sisters, and this love that was spoken of before is the love that exists in this Church today.

Without multiplying words, then, President McKay, I accept this calling with humility and pray for your help and for your instruction.

My brothers and sisters, I will rise and do better than my best, because I know that I have been called to this position by a Prophet of God who speaks in the name of Jesus Christ. I bear you my testimony that he is a prophet of God. I bear you my testimony that Joseph Smith is a prophet of God. I bear you my testimony that these men with whom I have associated in the mission field, and these authorities who are sitting before you today, are prophets, seers, and revelators, for I have seen prophecies fulfilled that they have made. I bear testimony that Jesus is the Christ, that this is the Church of Jesus Christ, possessing all the authority that is necessary to establish and maintain it upon the face of the earth today. I know it will grow until all people can recognize and bow their knee and confess that Jesus is the Christ, and that his kingdom is upon the earth. This testimony I give you in the name of Jesus Christ. Amen.

Let me tell you a couple of little stories that I think you may appreciate. I heard one of our fine sisters bear her testimony in fast meeting not long ago and express her gratitude for four wonderful little boys that had been born into their home. The parents loved these four little youngsters immensely. Word came that they were going to have another little arrival in the home, and the family all decided that the fifth

should be a little girl. They pleaded with our Heavenly Father that this might be the case. He heard the plea of the family, and when the baby was born, it was a girl. This little girl grew up in this home, knowing how much she was wanted and appreciated. She seemed very much loved by the four little boys, the father and the mother. Each poured out his affections upon her. She grew up in this at-

mosphere, knowing she was very important and very much wanted in the home. When she was somewhere between four and five years of age, and while she was in the midst of her family and feeling very happy about her home and her little brothers, she said, "Mother, I'll bet you were really surprised when you found out I was a Mormon, too."

In the sight of our Heavenly Father, every one of us is a very important

person. I wish we could always remember this and realize how much we are loved by him and reciprocate that love by living close to his teachings.

The other little story I should like to tell emanated from the Primary Children's Hospital. This is one of the great institutions we have in the Church. Those of you who have been there know something about its little patients, some of whom are there for an extended period of time, even flat on their backs on their little beds, and some more fortunate are in wheelchairs. Very few can get around on their own. I have never been in a place where there are happier patients than those in our Primary Children's Hospital. Employed there as a nurse is a very lovely woman who lost her husband and who has a family of her own to raise. The oldest boy of this woman was old enough to receive a call to go on a mission. The children in the hospital, most of whom have so little, had such a love and devotion for their nurse, whose son was now going into the mission field, that they sent a little Indian boy, who had a broken leg, but who could get around with crutches, to solicit a contribution from these little patients. You understand they have very little, many of them being there as Church-service cases. I understand they practically cleaned out all of the assets of these children and gathered up a total of \$6.68. This was presented to the missionary as their appreciation for his wonderful mother who was their nurse and to help the great missionary program move forward.

We are asked to give two or three pennies for each year of our age annually to help this institution. As you catch the spirit of these children, you often wish you were a thousand years old when they come to collect these pennies. I have frequently said, "God bless the Primary and their hospital for what they are doing to bless our children!"

May I say just a word about a lovely experience I enjoyed in being able to go back to the land of my birth after an absence of about sixty years and to visit the city where I was born. I had the opportunity of bearing my testimony at a district conference in Stuttgart, Germany. I saw a little building which more than sixty years ago housed the Stuttgart Branch. Meetings are not held here any more. They have a beautiful chapel of their own. It was in this little branch chapel that I received a name and a blessing. In the areas close to Stuttgart, I saw the little villages in which my father and mother were born. They later moved to Stuttgart and were there married. This is where the missionaries found them and taught them the gospel.

I was also made very much aware of the fact that Stuttgart today is almost a new city. I was told that about seventy percent of the original city had been bombed out during the war. The scars of war are still evident, as you see large buildings with no windows, no doors, the roofs demolished, and parts of the walls destroyed. Many new buildings have been erected.

I began thinking of my own situation and giving credit to the great missionary program for my many blessings. The scripture in Jeremiah 3:14 says, "... and I will take you one of a city, and two of a family, and bring you to Zion." I wondered why my father and my mother were those who were gathered two from a family. This has caused many serious reflections. I was just at the age when I might have been involved with the two world wars that were fought in that land. The destruction of property and the millions of people who lost their lives might just as well have included the Buehner family.

I do not know whether my parents responded the first time the missionaries knocked on their door or the second time

the third time. I am grateful, however, that the missionaries knocked on the door of my parents sufficient times to convince them that they had the great message of the age to give to them, the story that God had spoken again in this day to the boy Prophet Joseph Smith and through him restored the gospel. To me there is nothing more important or nothing greater. I appreciate so much that my parents accepted the gospel and that like thousands of others had the desire of coming to this great land of America.

I also enjoyed the privilege of going into Berlin. Berlin, once a very proud and beautiful city, is now a divided city. I saw what happens when a city and a people are divided. West Berlin is a little island in Russian territory. There is one highway 110 miles long on which supplies are taken to West Berlin by truck and car, and there is also a twenty-mile wide air strip permitting planes to fly in and out of the city. When an airplane for any reason gets out of the twenty-mile allowed zone, it is over Russian territory.

I admire the faith and stability of the wonderful members of the Church we have behind the Iron Curtain. After hearing the president of the East German Mission relate a number of spine-tingling experiences, I could not help thinking how grateful many people must be that the gospel touched their lives and brought them away from situations such as those being endured by members living in this condition.

I learned that in the Russian schools behind the Iron Curtain, children are taught that there is no such thing as a God, that everything is material and force. These children come home and challenge their parents and say, "Why don't you get up to date? In school we hear every day that there is no such thing as God, and yet you have us kneel down and pray each night and morning and ask our Heavenly Father to bless

We in this Church have a solemn obligation to carry the message of salvation to our Father's other children in the world. To us the Lord has given this command: "Go ye into all the world, preach the gospel to every creature, . . ." (D&C 68:8.)

This call to missionary service does not leave us any choice or option as to the course we should pursue. It is not merely a permissive invitation which allows us to spread the gospel message on a voluntary basis, or if we find it convenient to do so. The decree is mandatory. We have no choice about it, if we are to retain the favor of God. The

Lord has laid upon our shoulders the obligation to spread the gospel, to raise the warning voice, to gather in the lost sheep of the house of Israel. If we neglect to do so, we have violated our trust and failed to comply with a divine directive.

When we come into the Church, we covenant in the waters of baptism that we will do missionary work. We enter into a solemn contract with Deity that we will bear testimony of the restoration of the gospel on every appropriate occasion. We agree "to stand as witnesses of God at all times and in all things, and in all places" that we "may



HOW TO PREPARE FOR MISSIONS

Bruce R. McConkie
of the First Council of the Seventy

and watch over us. How can this be when there is no God?" Because of such a reaction, many persons have escaped to the West Zone. President Fetzer indicated that there are strong and devoted members behind the Iron Curtain in almost sufficient numbers to organize a stake there. Of course, such a stake can never be organized under these circumstances. I feel to say, "God bless those wonderful people there."

As we drove into areas in East Berlin, I observed the great industrial area of that city, silent and unproductive. There was no smoke coming from the large smokestacks. There seemed to be no activity of any kind. I had a feeling, without having had the privilege of going into these buildings or even through this area, that the machinery had all been dismantled and taken into Russian territory. I do not know what the future is for this city, but after carefully viewing the situation, I hope the day comes when Berlin can again be reunited as a proud and noble city and reunite the German-speaking people.

In London our guide referred to these areas that had been bombed out as "blitzed." As we drove through the city, every few miles he would say, "Here is another area that was 'blitzed' during the war."

All over Europe a tremendous construction program is underway. People seem happy. They seem well-dressed and even prosperous. They do not have enough money to buy automobiles or to purchase electrical appliances, but there is full employment, and everyone seems to be able to live fairly well.

I was thrilled, as others have already reported, at the tremendous progress missionary work is making in these European countries. You have already heard what is happening in England—I suppose probably the greatest activity since that reported in the very early days of the Church when Wilford Woodruff,

Heber C. Kimball and others served as missionaries.

I shall always be grateful for what this missionary program has done for us and our family. Our own family has been an example of what happens to those being gathered one of a city and two of a family. Even though my parents have been dead for twenty-five years, there are practically a hundred of us now because of the two that were gathered more than sixty years ago. At

the rate we are growing, in a few more generations, we will have a small city of our own.

It is always wonderful to meet with you in conference. I bear you my testimony to the divinity of this great latter-day work and want to tell you that I find great joy in the service of the Master. I rededicate my life to his service and to help further the purposes of the Almighty. I do it in the name of Jesus Christ. Amen.

WITH STURDY WINGS

BY ROWENA CHENEY

It has been said that dreams
Are fragile things;
But all true dreamers know
This is not so.
They know that dreams are strong,
With sturdy wings
Which are designed to bear
Cargoes of hope . . . and pain—
To rise again
When hurled to earth; to dare
Oppose a thousand foes
On every flight.

That dreams are fragile, frail,
Is but a tale
Told by the timid
Who can claim no right
To dreams—
Who on a moonlit night
Retreat before the challenge
Of that light:
The ones who are
Too cautious . . . and who stray too far
Away from love to wish upon a star.

be in, even until death." (Mosiah 18:9.) We are also bound by the command that the Lord has given by revelation in this day, that "it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.) Thus we have an affirmative, positive, definite obligation resting upon us to do missionary work. This matter of carrying the gospel message to the world is not something that we can choose to do or not, if and when we may find it to be convenient. We are under covenant to do it "at all times . . . and in all places . . . even until death." (Mosiah 18:9.) We are indebted, each of us individ-

ually, to the missionaries who brought the gospel to us or to our ancestors; many of us owe these missionaries more than we owe anyone else. We received from them the pearl of great price. We have an obligation to discharge our debt, and one of the very best ways in which we can do this is to go forth ourselves as missionaries, or otherwise to use our talents and our means to see that others of our Father's children have the opportunity to receive that which has been restored in this day.

The Lord has decreed that this gospel, which has come forth through the instrumentality of Joseph Smith and others,

is the very gospel that is going to be preached in all the nations of the earth as a witness before the Second Coming of the Son of Man. (D&C 133:36-40.) Since we are the ones who have this true gospel, we alone can carry it to the world. To carry out this command to preach this restored gospel in all the world, every one of us should be missionaries every day and hour of our lives, at all times and in all places and under all circumstances. We do not need any particular call or any special setting apart; we have already assumed the obligation in the waters of baptism to take every honorable opportunity to

tell other people about the glories and beauties of the gospel. And there is not anything in this world that in any way compares in importance with the gospel.

May I make two specific suggestions which if adhered to and followed will very measurably train and prepare the young people of this Church to go out and discharge their obligations, to bear the missionary burden, to do the thing that they are expected to do by virtue of Church membership.

We do our missionary work, all of us as individuals, by telling other people about the Church and the saving truths which have been revealed to it. But we have also the great organized missionary ventures of the Church. We have stake missions and foreign missions, and we would like to see every worthy and qualified young man in the Church go out in the foreign missionary service. We have some eight thousand of them out now, and this, incidentally, is one of the great evidences of the divinity of the work in which we are engaged. There is no other organization of any kind that does or could do what we do in the missionary cause—call thousands

and tens of thousands of people to leave their employment, their educational pursuits, their families, loved ones, and friends, and go out at their own expense to carry the gospel message to the world.

However, under the circumstances in which we live, it is not solely a matter of inviting a young man, when he reaches the proper age, to go and serve in the mission field. Our young men are faced with educational problems, military service, employment, and other things; they have the problem of planning and preparing, of getting their personal affairs in order, of being ready, of having the financial requisites to sustain themselves when the time comes for their missionary calls.

So, the first suggestion I make is this: We ought to have in every family in the Church a mission savings account. This could well start for every young man when he is born, when he comes into this world. It takes about \$2,000, something in that vicinity, to support a person in the mission cause. It takes about \$75 a month. Now those of us of modest means may find it somewhat burdensome suddenly to be obligated in that

amount. But if we have a mission savings account for each male child, we can very easily have available the necessary funds when that child arrives at missionary age.

If you would deposit, for instance, four dollars and a few odd cents to a young man's savings account each month, beginning at his birth, by the time that he is old enough to go on a mission, without counting any interest, you would have about one thousand dollars accumulated. All of our young people as they mature, as they come up into their teens in the economy in which we live, are able to get jobs and make money. Now if our young men would do this thing, if they could have instilled into their hearts a willingness to deposit one-half of all they make into this mission savings account, then without any question, by the time they are of missionary age there would be \$2,000 or more available to support them. This would remove the worry and burden of financing the missionary, and the money would have been accumulated without any excessive or inordinate effort, and all, at least financially, would

*Saturday Afternoon Session,
October 8, 1960*



A FULFILMENT OF PROPHECY

Alvin R. Dyer
Assistant to the Council of the Twelve

With my dear wife and missionary companion, we are most grateful for the privilege of being invited to return at this conference time to be refortified with the spirit and the strength of these wonderful gatherings. I want to say to the First Presidency of the Church that the inspiration of their direction that has come to us during the past nine months has been in large measure the reason for the expanding of the gospel of Jesus Christ among the people of Europe. We have been in almost constant contact by telephone, by letter,

and by other means, with the inspiration and direction of the First Presidency of the Church. In standing here this afternoon, I do so for and in behalf of the thirteen mission presidents who are now laboring in Europe, and I bring to this conference their greetings, as well as to the parents of their missionaries, and to all who have served in these many missions of Europe.

These mission leaders are President and Sister T. Bowring Woodbury of the British Mission; President and Sister Levi B. Thorup of the Danish Mission; President and Sister John D. Warner of the Finnish Mission; President and Sister Edgar B. Brossard of the French Mission; President and Sister J. Henry Volker of the Netherlands Mission; President and Sister Ray Engerbretnsen of the Norwegian Mission; President and Sister Bernard P. Brockbank of the North British Mission; President and Sister Percy K. Fetzer of the North German Mission; President and Sister A. Gideon Omer of the Swedish Mission; President and Sister William S. Erickson of the Swiss Mission; and the new mission recently organized, President and Sister W. Whitney Smith of the Austrian Mission; President and Sister T. Quentin Cannon of the South German Mission; and President and Sister Stephen C. Richards of the West German Mission. And with them also I bring the greetings of 1700 missionaries who are now laboring in Europe. I am

happy to report that I have had the opportunity during these past months to look into their faces, to feel their spirit, and once again to say within my heart and to proclaim aloud that I have confidence in the youth of this Church.

I am grateful to say that there is a unification in the programs of our missionary work in Europe. Each and every mission is pursuing the work of proselyting in the same manner, and the faith and the testimony of the missionaries who are carrying the gospel to the peoples of these ancient lands are in evidence. Presaged by the visits made to Europe by President McKay at the time of the temple dedications, followed by other visits by members of the Quorum of the Twelve and by President Moyle, the visit by Elder Harold B. Lee at the time of the organization of the Manchester Stake—these have presaged an awakening among the people of these ancient lands.

In August 1959 all of the European missions combined were responsible for ten percent of the converts of that month. In the month of August of this year, the European missions were responsible for thirty-five percent of the converts of the Church for that month, and I only echo the faith and the testimony of the mission presidents who are there when I say that we haven't even scratched the surface. God is touching the hearts of the people, they are listening, and are receiv-

be in readiness.

But in the process of acquiring that money, benefits would accrue which would far exceed the monetary sums that might be saved. If a young man is saving consistently through his teenage years, and if his family is doing the same, so that he can go out into missionary service, then that young man is having instilled into his heart the desire and the willingness to serve. It becomes part of his planning. He just automatically assumes that he will discharge part of his missionary obligation by spending two or three years in the mission field. He is impelled to live right, to study and gain a knowledge of the gospel, to keep himself morally clean, to be worthy and qualified, so that the inspiration will come to his bishop to recommend him.

Now the second suggestion which I make is this: We are supposed to be holding regular family prayer in every Latter-day Saint home. We do this twice a day, ordinarily before the morning and the evening meals. The parents set the example in family prayer. I think perhaps we overlook the benefit and

value of family prayer in teaching the doctrines of salvation to our children. Well, if we as parents would regularly, consistently, frequently (not every time we pray, because we do not get into a ritualistic rote where these things are involved) but if frequently we would plead with the Lord when we are mouth in family prayer, that all of our young men may go on missions when they get to be the proper age, and that all of our children, male and female alike, when they get of the proper age, may be married in the temple—if we would do this we would soon find our young children, just able themselves to speak, petitioning the Lord in the same language; they would be praying that they might go on missions, and that in due course, they might be married in the temple. As a consequence we would instill into their hearts a desire, a willingness, a determination to go out and carry the message and also a determination to be married in that system out of which the greatest blessings grow that it is possible for any mortal individual to inherit.

We have an obligation. This is not optional. We are not just to do it or

not if it is convenient. The Lord has commanded us to carry his message to the world and to be witnesses of his name. If it takes some preparation and schooling, if it takes some conditioning and teaching in order to get ourselves in a condition where we can do this effectively, then in wisdom and in judgment and in prudence we ought to undertake the conditioning and make the preparation so that when the time comes we will be financially able, and we will be spiritually prepared to go forth on the Lord's errand.

If I had to choose between the two, I would rather have my sons go on missions than have a college education. It will do more for them temporally and educationally to say nothing of the spiritual benefits that are involved.

The Lord said to some people in early days what I think applies to us: "... the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (D&C 15:6.)

In the name of Jesus Christ. Amen.

ing answers to their desires and their prayers. I only wish that I had the time to tell of the many personal cases of conversion that have come to these thousands of people in the past year, and to reassure you, my brethren and sisters, that these people are converted to the gospel of Jesus Christ. They have answered a call that has come to them under the power and the influence of the Spirit of God. I have always felt in my heart that when the Holy Ghost bears record to anyone that he ought to do something about that, and we are encouraging our missionaries in all of these lands to be alert to the reaction of the power of the Spirit in the minds and the hearts of these people, and in that very moment to persuade, to encourage, to teach, to testify, and to challenge that they may be willing to accept the gospel message that has come to them.

I would be insensible to what is taking place in these ancient lands if I did not say that we are witnessing the fulfilling of a prophecy—a prophecy made by President McKay at the time I was called to go into the lands of Europe, wherein he stated to me that the time had come for the gospel of Jesus Christ to be expanded in these lands. The people are ready for the gospel, and we are finding them responding to the efforts of the missionaries as they bear record by the power of faith and testimony of the truths of the gospel unto

those with whom they make this contact.

One of the instructions that the First Presidency gave to me was to go into all of the lands of Europe, to go into every mission, and I think it was President Moyle who said to me that I might well go to the French Mission first. We heeded this counsel, and with my good wife I went into the land of France and in association with President and Sister Brossard, spent some three weeks there last February—a land where ninety-two percent of the population belong to the Catholic Church. We found our splendid missionaries responsive to motivation and a new method of contacting the people and teaching them by the power of the Spirit and testimony.

We labored in that land, and under the inspiration of God the hearts of the missionaries were touched, and I shall never forget a meeting held in Brussels at the close of the tour of that mission with the missionary leaders, who went from that meeting with such faith that it engendered itself into the hearts of every one of the missionaries. We said to them, "We want you to go back to the people you have been meeting with, and where they have not listened to you before, to bear your testimony to them, and to do it with all the strength and the power that you have." From that day to this in that mission the Lord has awakened in the hearts of many hundreds the desire to receive the gospel

of Jesus Christ. For here in a land rich with great cathedrals have come over 600 converts to the Church already this year, to meet in rented halls, but who now are looking forward to the time when they can associate with their brethren and sisters in the erecting of beautiful chapels to better serve the needs of old and new members alike.

As of today there is not a single LDS chapel in all of France, and anyone who would question the faith of these people who have come into the Church would need only to be there and see the transition that they have made from cathedrals of worship to halls on second and third floors, and who now are laboring as stated with our other Saints to help in the erection of our own chapels. This has been true in all of the missions of Europe.

I think one of the greatest testimonies that has come to me in these past months has been the responsiveness of the local members of the Church in Europe, where we have nearly 60,000. We transferred Church leadership to these local members. While in February of this year there were nearly 600 of our full time missionaries engaged in branch, district, and auxiliary activity, today there are fewer than a hundred, and it is the avowed determination of these wonderful mission presidents to see to it that local leaders be called in these also. This accomplished two

things: It has relieved the missionaries that they can do more proselyting, and it has strengthened the branches of the Church in these countries.

Let me tell you of one example which is typical. In the tour of the French Mission, when we visited the city of Nice, we had several missionaries there all engaged in branch work. One was the branch president, one was a counselor, another a superintendent of Sunday School, all were engaged. The thought had been that local brethren were not worthy or capable, but we sought out and called the best man we had. That afternoon we interviewed four or five of the local elders, and with Brother Brosard selected the one to be president of the branch. We called in his wife and asked her to support him. That night we set him apart and others of the local brethren into other positions thus relieving missionaries, and in the very next month these missionaries baptized twenty-one people, two of whom were doctors, one an attorney, and the other a schoolteacher.

The Nice Branch today is strong, and since that meeting there have been approximately sixty people come into the Church in that one branch, and they are attending their meetings.

I stood on the street at Trondheim in Norway where Elder John A. Widtsoe lived and played as a boy, and who later said that the day would come when many of the people of that land would accept the gospel, and we are witnessing the continuing of this prophecy in that land. We are seeing again the surge of conversions in Great Britain—a land that has seen more than 160,000 converts to the Church. Why would it be incredible that under the inspiration of God there could be more of these wonderful people accept the gospel and come into the Church?

And in all of the lands of Europe there have been men and women of great strength and character that have added to the stability of this Church, and how grateful now to be there in the midst of this new time of awakening that will see more than ten thousand converts come into the Church in these lands this year; and in consultation with my brethren, these mission presidents, we feel that there is no end to where we can go under the impetus of the power of God as he reaches and touches the hearts of the people.

These new converts are telling their neighbors about the gospel. They are letting their friends know about it. Let me tell you of one typical case. When I was in Denmark, I shook hands with a good sister by the name of Dagmar Petersen, who had been baptized a month previously. She had heard the gospel, but she said, "I am too old. All of my family would turn against me. I know Joseph Smith is a Prophet of God,

but I do not think I'd better take the step."

But thank the Lord for a missionary who had the courage to go to her one day when there was a baptismal service and say to her, "Sister Petersen, today is the day of your baptism. The font is filled. Will you come with me?" She hesitated for a moment, then went with the missionaries, walking the six or seven blocks to our beautiful little chapel and was there baptized.

In this conference meeting she sat with one neighbor on one side and two neighbors on the other side of her. The one on the one side already had been baptized, and the other two were to be

ACKNOWLEDGMENT

BY JANE MERCHANT

I read each letter through with eager haste
As soon as it's received, then re-read slowly
With deep enjoyment, savoring the taste
Of piquant phrases; giving myself wholly
To all events described, as being there;
And pondering suggestions and opinions
That breathe a wider and a clearer air
Than my familiar everyday dominions—
But linger longest, vain though it may be,
On every word of love and praise for me.

baptized the following Saturday, and she said, "I will never be happy until all my friends and all my neighbors have been baptized," and this wonderful soul left the chapel and then came back. She said, after entering the chapel again, "I cannot leave, the spirit is so great in this building. I must shake hands again," and then she went off down the street with her friends.

Every Latter-day Saint desires to be a missionary. I think that this is in the heart of almost every member; but why is it, my brethren and my sisters, that we are so afraid to bear our testimonies to our neighbors? I think it was the Apostle Paul who said this:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

Then another great prophet of Israel has said this: "So thou, O son of man,

I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked . . . thou shalt surely die; and if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

I have often said to the Latter-day Saints, "If you cannot be a missionary, then at least be a Latter-day Saint, that you will not stand in the way by your manner of living, of those who will want to come into the Church."

Now there are many wonderful things going on in Europe. Under the inspiration of the Lord we have called thirty-four translators in the various countries. I wish I could tell you the story of each one, like Sister Charier down in a little village in France. She heard the gospel, accepted it. We learned that she had a class of pupils whom she was teaching English. Her preparations have enabled her to help us with the translations into the French language. And she now is working diligently.

I am thinking of Immo Luschin Ebenreuth of Graz, Austria, a man who heard the gospel message from two missionaries, and said to them before they got into a lengthy discussion on the gospel, "I would ask you only five questions before you go further." He was a confirmed member of the Catholic Church, and these are his questions:

"1. Does this Church believe in marriage for all eternity?

"2. Does this Church believe in the punishment for infants who are not baptized?

"3. Do, in this Church, the rich and the poor have equal opportunity?

"4. In this Church, do you baptize by immersion for the remission of sin?

"5. In this Church do you lay on hands for the receiving of the Holy Ghost?"

This man had never met the missionaries before, and we inquired as to where he got such questions. His answer was, "We have not been satisfied with our faith. My wife and I determined that through prayer and the desire to know that we would find out the true Church." The missionaries said, "Why, these are our teachings," and thus Brother Ebenreuth was baptized with his wife. This brother is a skilled interpreter. He speaks English, I am confident, better than I do, and he now will become a translator for the Church of the German language.

This has been how the Lord has opened the way for us, so that by the end of this year nearly one hundred

(Continued on page 933)

The Era of Youth

DECEMBER 1960

Marion D. Hanks, Editor;
Elaine Cannon, Associate Editor



MORE
CHRISTMAS
TO YOU

keep it hallowed,
wholesome,
gracious

TONIGHT, not one alone am I, but three —
The Lad I was, the Man I am, and he
Who looks adown the coming future years
And wonders at my sloth. His hopes and fears
Should goad me to the manly game
Of adding to the honor of my name.
I'm Fate to him — that chap that's I, grown old.
No matter how much stocks and land and gold
I save for him, he can't buy back a single day
On which I built a pattern for his way.

I, in turn, am product of that Boy
Who rarely thought of After Selves. His joy
Was in the present. He might have saved me woe
Had he but thought. The ways that I must go
Are his. He marked them all for me
And I must follow — and so must he —
My Future Self — Unless I save him!

Save? — Somehow that word,
Deep down, a precious thought has stirred
Savior? — Yes, I'm savior to that "Me."
That thoughtful After Person whom I see! —
The thought is staggering! I sit and gaze
At my two Other Selves, joint keepers of my days!

Master of Christmas. You dared to bleed and die
That others might find life. How much more I
Should willingly give up my present days
To lofty deeds; seek out the ways
To build a splendid life. I should not fail
To set my feet upon the star-bound trail
For him — that After Self. You said that he
Who'd lose his life should find it, and I know
You found a larger life, still live and grow.
Your doctrine was, so I've been told, serve man.
I wonder if I'm doing all I can
To serve? Will serving help that Older Me
To be the man he'd fondly like to be?

Last night I passed a shack
Where hunger lurked. I must go back
And take a lamb. Is that the message of the Star
Whose rays, please God, can shine this far?

Tonight, not one alone am I, but three —.
The Lad I was, the Man I am, and he
Who is my Future Self — nay, more:
I am His savior — that thought makes me four!

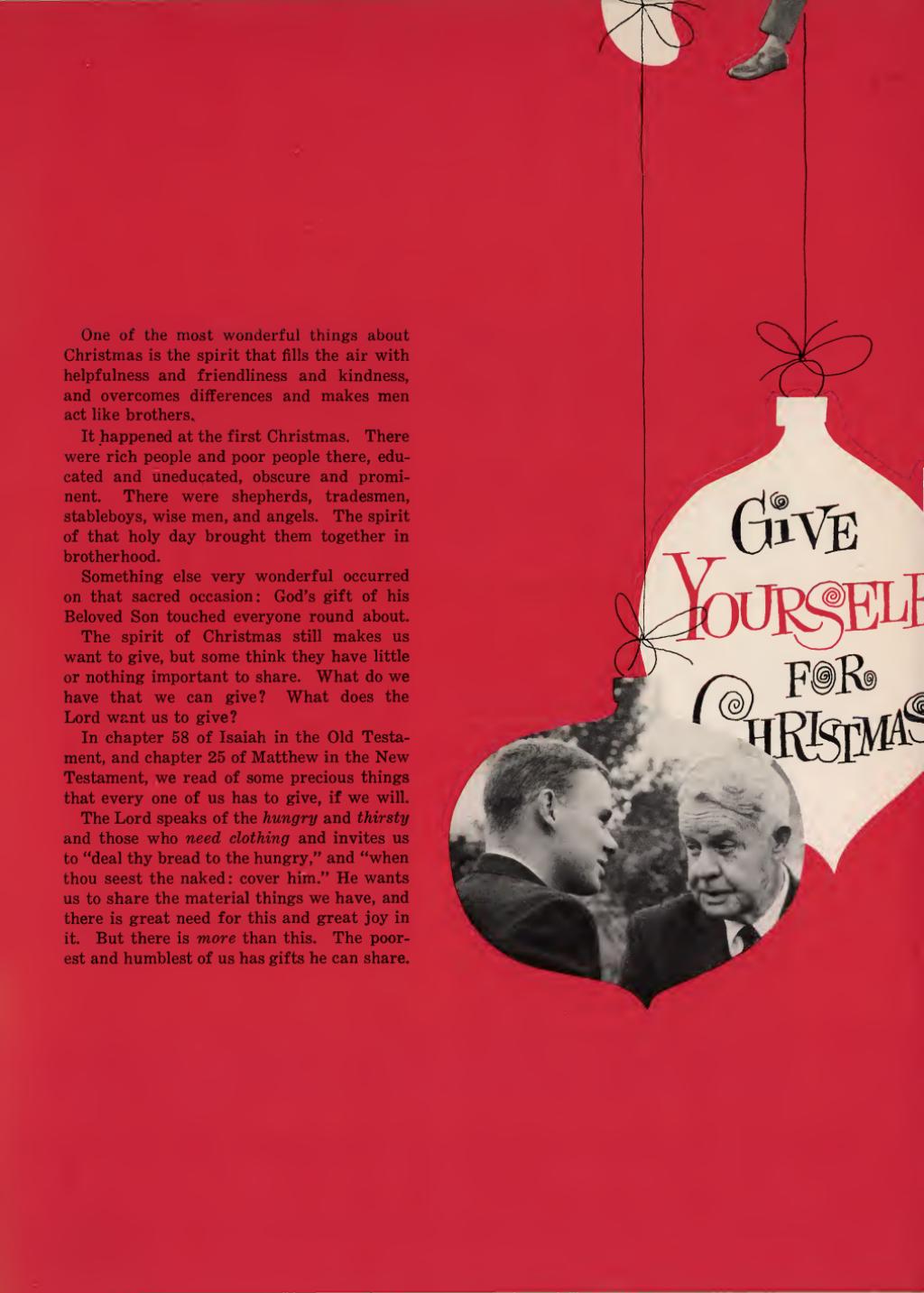
Master of Christmas, that Star of Thine shines clear —
Bless Thou the four of me — out here!

CHRISTMAS EVE ON THE DESERT

Harrison R. Merrill

FORMER MANAGING EDITOR, THE IMPROVEMENT ERA





One of the most wonderful things about Christmas is the spirit that fills the air with helpfulness and friendliness and kindness, and overcomes differences and makes men act like brothers.

It happened at the first Christmas. There were rich people and poor people there, educated and uneducated, obscure and prominent. There were shepherds, tradesmen, stableboys, wise men, and angels. The spirit of that holy day brought them together in brotherhood.

Something else very wonderful occurred on that sacred occasion: God's gift of his Beloved Son touched everyone round about.

The spirit of Christmas still makes us want to give, but some think they have little or nothing important to share. What do we have that we can give? What does the Lord want us to give?

In chapter 58 of Isaiah in the Old Testament, and chapter 25 of Matthew in the New Testament, we read of some precious things that every one of us has to give, if we will.

The Lord speaks of the *hungry* and *thirsty* and those who *need clothing* and invites us to "deal thy bread to the hungry," and "when thou seest the naked: cover him." He wants us to share the material things we have, and there is great need for this and great joy in it. But there is *more* than this. The poorest and humblest of us has gifts he can share.

Give
Yourself
For
Christmas



Think of these suggestions from the Bible:
“...SATISFY THE AFFLICTED SOUL...”

Are not loneliness and hopelessness afflictions of the most grievous kind? Each of us can help to satisfy this need. We can offer *friendship, interest, sympathy*. We can visit the sick and those who are alone. There are some who, more than anything else, would appreciate the gift of *thoughtfulness and attention, of compassion* and a little *time*. “...BRING THE POOR THAT ARE CAST OUT TO THY HOUSE . . .”

One of the happiest Christmases we ever had at our house (and the most joy to remember) was when a stranger in need was brought in to share our holidays. She complicated things a little and was a little “bother,” but what joy she gave our children in accepting their love and affection! There are so many who are “poor” for lack of *kindness*; is there anyone who has none of this to share?

“...UNDO THE HEAVY BURDENS . . . LET THE OPPRESSED GO FREE . . .”

Many who suffer from disappointments and separations and sorrow need nothing so much as encouragement and cheer. A prominent man once had a serious personal setback, and after a night of severe depression and distress, sat by his window as the sun rose, not knowing where to turn, heartsick and afraid. He heard a cheerful whistle and saw a figure passing by his window—the twisted figure of an old friend, a choice friend now tortured by the crippling effects of a tragic accident, a man who lacked many of the material things and advantages the watcher had. He turned from the window

ashamed, but comforted and strengthened and resolute.

Who can gauge the worth of a gift of *cheerfulness or encouragement*?
“... BREAK EVERY YOKE . . . LOOSE THE BANDS OF WICKEDNESS . . .”

The world suffers more for want of truth, knowledge, faith, than for want of bread. Have you a friend who lacks faith, who needs to know the program and promise of repentance? Pride, stubbornness, ignorance, unbelief, sin are terrible yokes for God’s children to wear. Would a book or a letter or a word from you—a *word of faith, testimony, love, confidence*, be a valuable gift to them? Have you this to share? and the courage to do it?

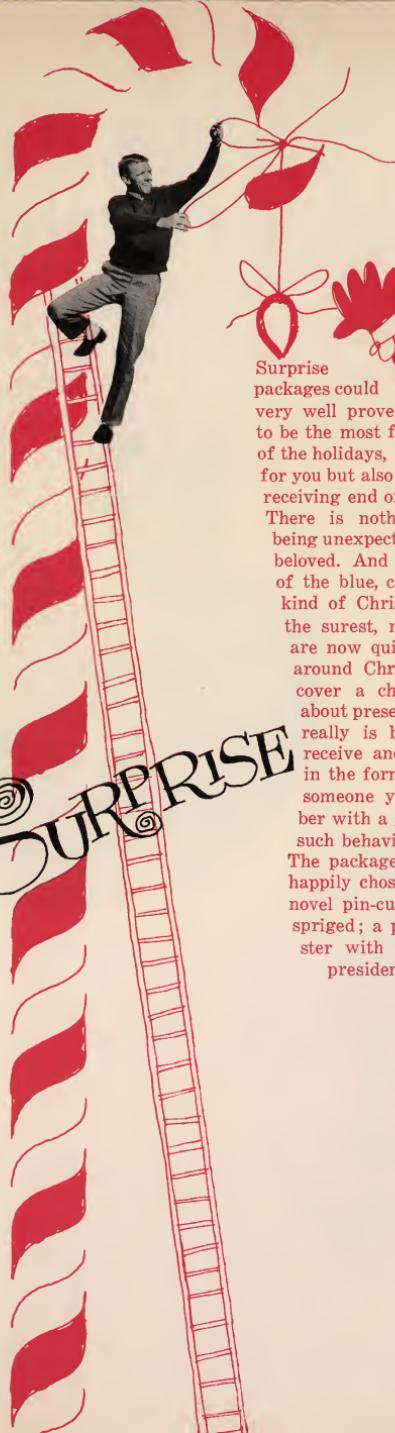
Is there someone who has injured you and labors under the terrible burden of guilt and bad conscience? Would *forgiveness* be a good gift for him and for you?
“... HIDE NOT THYSELF FROM THINE OWN FLESH . . .”

A great man once said that young people should “not join a lot of gangs.” “Join the United States,” he said, “and join the family.” There are those who love you best and who have done most for you who could not receive a more cherished gift from you than to know that you love them and *appreciate* them. If you’ve been “away,” maybe, even living under the same roof in the same town, why not “join the family” for Christmas.

At the first Christmas, each gave what he had to the Lord. Whatever gifts you may have been thinking about giving, will you consider how important it could be to others if you were to *give yourself for Christmas*?

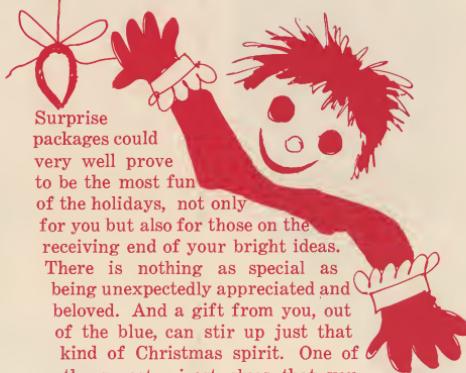
MARION D. HANKS

SURPRISE



Surprise packages could very well prove to be the most fun of the holidays, not only for you but also for those on the receiving end of your bright ideas. There is nothing as special as being unexpectedly appreciated and beloved. And a gift from you, out of the blue, can stir up just that kind of Christmas spirit. One of the surest, nicest clues that you are now quite grown up happens around Christmas when you discover a change in your feeling about presents. You realize that it really is better to give than to receive and that plotting pleasure in the form of a surprise package for someone you might not ordinarily remember with a gift is a delight. The objective of such behavior is to give joy with no strings attached. The package needn't be a mighty one, just something gay, happily chosen . . . a bit of greenery in a decorative mug; a novel pin-cushion; a bundle of twist candy, ribbon tied and sprigged; a pocket-book classic. On your list might be the youngster with whom you baby-sit; the local librarian; your MIA president or superintendent; the parent who has taxied your crowd hither and yon; the new girl down the street; the fellow who pulled you through geometry; perhaps even a member of your own family! Whoever and whatever is for you to decide, but the outcome promises to put the surprise back into Christmas morning.

PACKAGES



THERE'S A G
ABOUT CHRISTMAS



LOW TMAS



There's a glow about Christmas . . . from the fire
on the hearth to the light on the porch where you
carol . . . from the candles on the mantle and
the baubles on the tree that everybody helps
trim . . . from sparkling silver on the party table, and
foil paper around piles of gifts . . .
from the star over the creche and the lamp in the
window . . . from polished apples and sequined socks
and shimmering frocks. O there's a glow about
Christmas, all right, and it's reflected in the bright
eyes and shining faces of lots of people doing lots of
things in a very festive manner.

ELAINE CANNON

Jesus Christ has influenced my life by bringing me joy and faith and peace of mind. When everyday problems discourage me and make me feel confused and frustrated, prayer and thinking of my wonderful blessings help me overcome the depressed feeling. My life is enlightened, and I can see the many beautiful things of life.

Ilse Foerster

Jesus died that man might be saved. But man cannot be saved in ignorance. Knowledge will come from reading, praying, attending meetings, and listening to those who take time to help us in understanding the gospel, and from obeying his commandments. To try hard at all times to remember his commandments and live them brings happiness and peace of mind. I know that my Redeemer lives.

Mercy Johnson

Christ has influenced my life in a truly convincing way. He has helped me to want to develop an attitude which will lead me in a straight path of faith in God and obedience to his will. I am thankful that Christ has helped me gain an outlook on life which, with sincere and humble application, will bring me each day closer to that great and glorious goal — eternal life with him.

Doug Bowers

What I think

I have a deep feeling regarding Jesus Christ. It is hard to express in words, but I know that the way I direct my life will show how I really feel. I accept Christ as my Savior and Creator. I know that he lives. Without this faith in Christ, life to me would be unmeaningful and empty. But because of him and his mission, not only for me but also for all mankind, I know where I came from, I know why I am here, and I am trying to live in such a way as to assure true happiness when this life is through.

Keith Hafen

I know that the babe of Bethlehem whose birth was announced by angels was and is the only Begotten Son of God the Eternal Father. As a man, he walked the dusty roads of Palestine healing the sick, blessing the poor, and consoling the mournful. I know that he was chosen to come down on earth to be a Savior to the children of God. He died that we might have everlasting life. He suffered for us when he could have saved himself.

What does this testimony do for me? It gives me the realization that I owe my very life to the furthering of God's kingdom. It shows me that now is the time for me to be obedient to the commandments, to study the scriptures, and to love God and devote my life to his service.

Mark Parkinson



One of my most priceless possessions is the knowledge I have that Jesus is the Christ, the literal Son of God. This testimony is the anchor of my soul. An explanation of why I can bear this witness is difficult. A testimony isn't tangible, but it is, nevertheless, real. Love, one of the most beautiful of human emotions, is also intangible, but who will deny its existence? The testimony of the Spirit is sure! Christ said, "But when the Comforter is come, . . . even the Spirit of Truth, he shall testify of me. And ye also shall bear witness." (John 15:26-27.) Jesus Christ was more than an expert teacher, more than a philosopher or prophet, and yes, even more than a perfect man, he was and is the same Personage who declared to Moses, "I am the Lord thy God." (Exodus 20:2.)

C. Gary Bennett

To me, Jesus stands for everything that is good, clean, and wholesome; he is my guiding star. Christ means perfection to me — perfection in everything he did and said. Through him I may experience eternal life, and with it marriage for time and all eternity, if I choose.

Diana Ovard

of Christ . . .

I believe in the greatness of the man called Jesus of Nazareth. He was a remarkable teacher. His teachings were wise and good. I believe his words when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) Who but a God could promise this? Jesus Christ, Son of a heavenly Father and an earthly mother, spoke with authority. I accept him as a great teacher; I know him as my Redeemer. In him my needs are fulfilled, my questions are answered.

Donna Sterzer

I know that our Father in heaven does live and is our source of strength and eternal exaltation; and that his Son Jesus Christ gave his life for us that we might be redeemed from the fall which resulted from the transgression of Adam. I also know that Christ was resurrected and lives. I have gained a testimony through study and observation and through answers to my prayers. Through knowledge of life, faith, and prayer, I know that God and Jesus Christ do live.

Shirley Ward

To me, Christ means a great deal. My whole life is planned around the love and wisdom he has taught me. He is my salvation and hope; my joy and sorrow, and through his atonement I know that death has no sting and we shall live again.

Faye Elton

Everyone must believe in something. It is fortunate to be born into a Christian family, but just being born into a Christian family is not enough. The truths of Christianity have to be rediscovered by each individual. This discovery is only made by study, prayer, and analytical observation of the effects of these Christian truths upon individuals and nations. I have a fervent testimony that the Bible is true, and, as the Bible states, that Jesus is the Christ, the Son of God. I believe that through the Holy Ghost, God will give truth to every person as he seeks for it. I believe that the most important knowledge is that which draws one to the Christ. All else is secondary. I know that God lives, and it is my earnest desire to live a clean, pure life here on earth so that one day I may be able to live with him in eternity.

Hannah Sohn

Mormon teens give their views

Some say Christ is a spirit. Some believe that he is the Father, Son and Holy Ghost — all in one. But I know that Jesus Christ is a person of body, parts, and passions, and is a separate and distinct being from his Father and the Holy Ghost. I know that through Jesus Christ the plan of salvation was made possible for everyone. I love him for what he did for me.

Ida Jean Taylor

I believe that Jesus Christ was a mighty and wonderful teacher and a man of great moral strength. I believe, also, that he is the Son of God, the Savior of the world, and the only perfect being ever to live upon this earth. I believe that because he was willing to die for us, we may be saved in eternity, through our faith and by living the commandments of God. I have a testimony that Christ appeared on this, the American continent, and gave God's word to the people living here. I believe that if we humbly pray with "a sincere heart, with real intent, having faith in Christ," our prayers will be answered, and we "may know the truth of all things." (Moroni 10:4-5.)

Janette Slagowski



BY WINNIFRED JARDINE

Since cookies go with Christmas, why not make them to give to everybody on your list? Mom will melt over a heart-shaped cookie of love. Dad will think a golf bag with clubs (cookies, of course) as good as the real thing. For special friends, create huge cookie records centered with "labels" of chocolate icing.

For an extra share of Christmas spirit treat the children in hospitals to a box of drums and boats, dolls and doll houses, all baked from dough by you. To hang from your tree, make Christmas angels and stars and stockings, and delight young visitors by letting them choose one. Elderly aunts and uncles will know for sure that there's a Santa if a teen walks in with a box of Santa cookies.

For them, being remembered by young folks is a special Christmas miracle all in itself! Coloring book sketches make perfect patterns. Lay them on sugar cookie dough and trace them with a sharp knife.

Use toothpicks and cake decorator tubes for detail work on the icing.

Your first cookies will be hilarious fun—and maybe funny—but enjoyable to all. The more you make, the better you become. This could become a traditional Christmas hobby—merry, indeed, for you and a joy to those with whom you share.



CONVERSATION PIECE

CHRISTMAS TRADITION . . . because little children suggested it, we know at least one family where the birthday of the Christ Child is celebrated with a huge white angel cake, frosted candle bedecked, and sweetly shared by all the family before gifts are opened.

PROPER PARTY . . . round up your favorite friends, set the mood with carols played low in the background and take turns reading Dickens' "Christmas Carol" aloud. Or make it the Gospel according to Luke. Could be the nicest evening of the season.

PARTY PROPS . . . pillows, puffy and fat, giddy and gay, but mighty useful for the BIG gathering of the holidays. Help your hostess by toting your own, made-by-you from felt, corduroy, fur-fabric, burlap. This way there is always someplace to sit!

BIRD TREE . . . (with thanks to Peter Marshall's wife, Catherine, for this idea) help the small fry in your house decorate a Christmas tree for the birds in your yard. Use a live evergreen or put a small one in sand near a window, where family members can watch it. Decorate with bits of colored yarn, bacon, nuts, popcorn, cranberries, and apple slices.

FESTIVE FOLK . . . and Christmas sprites brightening up this issue are Katie Stahl, Roger Daly, Jerry Rockwood, Maurine Matheson, of Highland Park Stake; Dave Peterson, Karen Greenhalgh, Paul Clark, Arthur Howard, Dale and David Brown, Dave Peterson and Craig Larson of Parley's Stake; Sandy Burke, Hillside Stake.

BY SHIRLEY GRAFF,
MC CALL'S PATTERNS'
EDUCATIONAL REPRESENTATIVE

CHRISTMAS COMES BUT ONCE A YEAR

but talent, too often hidden, lurks in all of us the year round. What better time than Christmas, a time of loving and sharing, to use this untapped talent in making the gift you give. Here are a few suggestions to keep hands flying, imaginations soaring, to express your personality in a tangible creative way.

Boodle bag for books, gifts, or games. Carry it, hang it, give it to a nice looking Explorer and let him carry *your books*. Five other fun ideas too.

2411, 28" deep.

Busy Beehives, please note. The sleek slipper to wear with slacks, a stroll with Prince Valiant, a New Year's brunch.

2378, s,m,l.

Gay holiday apron for Mia Maids and their mothers. Add harmonizing note with pom-poms of another color.

2406.

A dazzling way to test your creative skill. With pearls and binding trim, turn a sweater into an evening cardigan. Recommended for Laurels and Gleaners or someone who's planning a gift for them.

2420, 50c.

Smart cookies cook with mitts and save their hands for looking pretty. Other towels and perky pot holders to bring out the homemaker in you.

2362.



textbooks and manuals combined in six languages will have been translated. This has been a tremendous task and could not have been done without the help of the Lord.

There is a wide program of microfilming going on in Europe. This is better known by others than myself, although I have kept an eye on it, and have had some indirect connection with it. I have seen the advantages to this work from heeding the counsel of the brethren. They instructed me to meet the ambassadors, the leaders of nations, and this has been my purpose, and in each and every country I have taken the time to meet these men when I could.

In Norway when the head bishop of the state church carried a personal campaign to the press and elsewhere to prevent us from microfilming in that land, and succeeded also in getting it before the Parliament and when it appeared as though we might lose these privileges, the Minister of Education of the country of Norway, who is also the Minister of Religious Instruction, rose to his feet and said, "You cannot stop the Mormon people from doing this work." He said, "I have been to Salt Lake City. I have met these people. I know what they do with these films," and he made a defense for us largely because of the association that had been had with him here and in the land of Norway, and even the head bishop of the state church had to acknowledge defeat in his effort to prevent us from continuing with this work.

And so the Lord is watching over the things that are being done. I am most grateful, my brethren and sisters, to report to you that these wonderful members in the lands of Europe are substantially true to the gospel of Jesus Christ. I have witnessed in their youth conferences their adherence to our Church customs and patterns and how they revere the ideals and the standards which have been set for them by our general youth organizations. I have been near to their Relief Society meetings and have seen how the influence of our Relief Society organization finds its way into their thinking, and they have a desire to do the will of the Lord. I do not know to what extent we may go in these lands when they have the instrumentation and the facility of proper buildings which they do not have now.

I want to say to President McKay and President Clark and President Moyle and the brethren how grateful these people are for the coming building program that will see many chapels go up in places where they are so sorely needed to further the Church program and which also will provide greater tools of missionary work to carry on this great responsibility given to us as a Church to proclaim the gospel of Jesus Christ unto the people.

Let me tell you just briefly of my two visits behind the Iron Curtain to be in attendance with the Saints at Leipzig where other of our brethren have been. These members live under hardened conditions. I said to one brother, "How do you stand it here?" He said, "We learn to follow the paths and the trails that are laid out for us. We learn to do what we are told, then we have no difficulty. Our children are picked up in the morning by bus at 8 a.m. and are delivered home at night. We have no control over their schooling nor over what is taught them: referred to by Brother Buehner in the morning session. I was greatly moved to hear the testimonies of our members there.

One of the district presidents testified what to me is the greatest testimony I

been to be associated with these people and with our wonderful missionaries, who with clear faces are bearing their testimonies to the peoples of Europe, and who are receiving these wonderful responses, and I know with all my heart that all this is but the fulfillment of prophecy.

I bear you my testimony in all humility that this is the work of God. I have seen it in the lives of people. I have witnessed it as it causes men and women to change their lives, I have seen it become a motivating force for good, and I bear record that Jesus Christ is the Son of God, the Redeemer of the world, the Mediator—not as it is preached by these predominant countries of the lands of Europe. And do you know that this is the message we declare when we go to the doors of the people the first time? It is through the testimony of our missionaries that the veneer of false concepts and the antiquities of these people are being laid aside for the acceptance of the gospel. It is more powerful than all other things that we do in our missionary work as we look into their faces and bear record that God has raised up a prophet, and they are listening to this message.

We had a family of seven visited recently by the missionaries where the woman was about to close the door when the elder said, "I can see you are going to close the door. I am very sorry. We have such a wonderful message," and we have told them, "Before any door is closed, you bear your testimony." He said, "Before you close that door I want to bear my testimony to you of these brief things we have stated today," and he bore his testimony. The door closed, and the missionaries started for their home to their room, and it was raining. They had reached about a half a block when they heard a voice, it was the young boy of the home, fourteen-years-old, who said, "Dad wants you to come back," and they went back and the father said, "I listened to your message at the door on the other side as you spoke to my wife, and I did not think much of it until that young man bore his testimony, and then something came over me that I have never experienced before, and now I have to know what this is."

I had the privilege of shaking hands with this family of seven and hearing them testify that God had made known to them that these things are true. This is the reason why so many are accepting the gospel in the lands of Europe. We are proclaiming the message by testimony and through the Spirit.

I ask the blessings of our Heavenly Father upon the great missionary work and upon our beloved brethren who lead us, without whose inspiration and direction we could not go forward in these lands and throughout the world, I pray in Jesus' name. Amen.

SILVER WEDDING

BY ETHEL JACOBSON

Twenty-five years—and still going strong!

Twenty-five years doesn't seem long
From "groom" to "Grandpa," willing
to share;

From "bride" to "Granny." (Who said
"gray hair")

Just make it silver, softly shining
To match every cloudlet's burnished
lining.)

When twenty-five years have been
mostly sun,

A sharing of dreams, of faith, of fun,
Here's twenty-five more for serenely
treading

The shining path to—a golden
wedding.

have heard in Europe: Under such conditions "no man" said he, "can tell me how to worship God in my own heart. Although there are nearly five thousand members in some thirty-nine branches we keep in contact with them as much as we can." I thought as we enjoyed this wonderful presentation of music here today, that but a few weeks ago, I listened to a combined chorus of the Leipzig and Dresden districts sing, "Shall the Youth of Zion Falter." The look on the faces of these young people was most stirring. All that day in our priesthood and leadership meetings, we gave encouragement to safeguard to the fullest extent possible our youth to cause them to remain true to the gospel because there are inroads being made.

How grateful Sister Dyer and I have



LOOK TO OUR YOUNG MEN

Thorpe B. Isaacson
of the Presiding Bishopric

President McKay, President Moyle, President Smith, my dear brothers and sisters, I will be very grateful to you for an interest in your faith and prayers while I attempt to speak to you. I have long since come to realize that in and of myself there is very little that I can do. Therefore, I shall be dependent greatly upon the Spirit of the Lord.

I would like to pay tribute to these nearly eight thousand missionaries who came from the ranks of the Aaronic Priesthood. Many of them just a few years ago were little deacons, teachers, and priests, and now are in all parts of the world preaching the gospel. I should also like to pay tribute to their parents and their families, many of them come from very modest homes.

Since the missionary system of the Church was first inaugurated, it is estimated, and it is only an estimation, that there may have been approximately one hundred thousand missionaries sent into all parts of the world. The missionary system has undoubtedly been a source of tremendous strength to the Church throughout its fascinating history. Many of us here today could trace our very presence, yes, our very membership in the Church, to the work of some wonderful missionary. And in a hundred years from now, when none of us are here, there will probably be millions who will be able to trace their membership in the Church to the work of some wonderful missionary.

We often interview these young men, and we talk to them about going on a mission. One of the questions that we ask them is, "Do you want to go on this mission or are you going because someone else has urged you to go?" Invariably we get a very strong answer to the effect, "Yes, I want to go on this mission. I have been planning on it for many years since a small boy."

Sometimes we ask them, "Who will finance you on this mission?" And we get some wonderful answers. A number of them say that they have been saving money themselves, as Brother McConkie

suggested this morning, getting ready for this mission. Some say, "Well, I have been in the service"—and it is not unusual to find a wonderful boy returning from the service to say, "I have saved my money while I have been in the service in the hope that I could go on a mission."

A number of them say, "I am glad to sell my car that I have bought, and together with other funds, I am ready to go on a mission."

Of course, the majority of them tell us that their parents will sustain them while they are in the mission field. But many occasionally say that some good friend or some neighbor or relative wants the privilege of helping them while on a mission. Others say their quorum is anxious to help them. These young men feel that it is a great blessing to go on a mission; it is not a burden. They do not look at it as a burden, neither do they look at it as a sacrifice. Truly these young men are blessed and magnified. We must realize that before they left for their mission, every one of them had hands laid upon their heads by servants of the Lord, who gave them a blessing and set them apart as missionaries.

Sometimes we ask a prospective missionary, "Do you have a testimony of the gospel?" And the young man will look at you and say, "Yes, sir! I have a testimony. It may not be as strong as I hope it will be in later years, but I have a testimony."

And then we may ask the prospective missionary, "Do you know that Joseph Smith was a prophet of God?" And it is always a thrill to see a young man look up and say, "Yes, sir! I know that Joseph Smith was a prophet!" "Do you know that President David O. McKay is a prophet?" "Yes, sir!" He looks at you and says, "I know that President David O. McKay is a prophet of the Lord!"

Then we may ask these prospective missionaries, "Is there anything in this world that could change you? Is there anyone who could change your mind or change your testimony?" They will look at you and say, "No, there is not anything in this world that could change my mind, because I know that Joseph Smith was a prophet of God, and I know that President David O. McKay is a prophet." And they do know it.

How do they know it? They know it by the power and the gift of the Holy Ghost that testifies to them that it is so. They speak as did the Prophet Joseph when describing his great vision of the Father and the Son:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speak-

ing all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith, 2:25.)

On many occasions, young men have volunteered to me, when I have asked them, if there are any circumstances or teacher who might change their testimony, and they have spoken very strongly and said, "I would rather die than deny that Joseph Smith was a prophet of God!"

Do you worry about that kind of young men? No, no! In years to come we will see the strength of those great young men.

Recently I was told the story of a wonderful physician and surgeon. A few years ago while he was serving in the army, and at that time he was not a member of the Church, he met two or three of our young Mormon missionaries. He did not know them at the time, and he spoke somewhat disrespectfully to them. One of these young men, very composed, spoke up frankly to this doctor and told him who they were and what they were doing. The doctor listened, and he said he was very chagrined and ashamed because of the way he had spoken to them. The doctor soon learned to admire these young men, and he listened to them.

He went home, and he told his wife about these exceptional young men. He told her some of the things that they had told him. True, these were not learned men of science, they were not even men with great experience. But he learned a great deal from these young Mormon missionaries, and he soon recognized that while they were not men of science, they were men of God. He learned to listen to them, and it was not long before both he and his wife joined the Church and are very wonderful members of the Church today.

This fine doctor often thanks the Lord for these wonderful Mormon missionaries, because you see, now this doctor has six or seven sons of his own, and he often reminds them that he wants them to be like the fine Mormon missionaries whom he met years ago, and who were responsible for teaching him the gospel and bringing him and his wife into the Church.

Our missionaries are ever receiving, and in this they are blessed, but more important, they are ever giving. They receive not to hold for themselves, but to give to others. In receiving, they are like the Sea of Galilee and the Dead Sea in Palestine. In giving, they are

like the Sea of Galilee only, which receives and gives, while the Dead Sea receives only to hold to itself, and it gives nothing. The vast difference between receiving and giving and only receiving is appropriately described in the following word picture of the two seas of the Holy Land, and I think each of us should now resolve to be like the Sea of Galilee:

"One is fresh and fish abound in it. Splashes of green adorn its landscape. Trees spread their branches over it and stretch out their thirsty roots to sip of its life-giving waters. Along its shores children play, as children played when He was there. He loved it. He could look across its silver surface as He spoke His parables. And on a rolling plain, not far away, He fed five thousand people in the miracle of the loaves and fishes. The River Jordan forms this Sea with sparkling waters from the hills. It laughs in the sunshine, and men build their houses near it, and birds their nests, and every kind of life is happier because it is there. The River Jordan flows on south into another Sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no laughter of little children. Travelers do not pass, unless on urgent business which might take them there. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink of it. What makes this mighty difference in these neighbor Seas? Not the River Jordan—It empties the same good water into both. Not the soil in which they lie, nor the country round about. The Sea of Galilee receives and gives but does not keep the Jordan water to itself. For every drop which flows into it, another drop flows out. The receiving and the giving go on, day after day, in equal measure. The other Sea hoards its income jealously. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other Sea gives nothing. It is named 'The Dead Sea.' (Bruce Barton.)

With this comparison between receiving and giving, it is easy to see what the great missionary program can do for your young men, for they forsake all selfishness, and they turn to the divine art of selflessness, as they seek to give only that they may have a richer store from which to give for the blessing of others.

Yes, we think that every deacon, teacher, and priest of the Aaronic Priesthood should prepare to fill a mission. These choice young men should have proper training. Last year we presented over 31,000 individual Aaronic Priesthood awards to very choice, wonderful young men, which means that every one of these young, outstanding men is a potential missionary, if we as parents and leaders do our part.

These young men are preparing for that mission. Parents and Aaronic Priesthood leaders would do well to hold as the goal for every Aaronic Priest-

hood boy the preparation for mission. For seven years—two years as a deacon, two years as a teacher, and three years as a priest—the courses of study, we hope, will be prepared and so correlated that at the end of these seven years, all of these wonderful Aaronic Priesthood boys will have reached that goal of being prepared to fill a mission. And during these seven years' experience in the Aaronic Priesthood program, the boy will be given a training that will carry him not alone through a mission, but throughout his life.

We know there are some young men who may be on the wrong road. We would say to you young men, "Turn back. Turn back; it isn't too late. We want to help you. You can still find the right road." We want you to know that the Lord loves you young men. We want you to know and appreciate what

is in store for you. We want you to feel that the gospel of Jesus Christ is the greatest stabilizing influence in your life."

I want to bear you my testimony that I know that God lives. I love the Lord. I want to bear testimony to you that we can get close to the Lord, perhaps closer than we ourselves may fully realize, but it will take humility; it will take effort, and we cannot be satisfied just to go on the road of least resistance. Let us make sure that these thousands of Aaronic Priesthood boys are not neglected. What a shame it would be if we failed to give every boy proper encouragement, training, planning, or if we did anything that would deny any one of these boys receiving a call for his mission.

God bless us that we may live up to the responsibilities which are ours, I pray in the name of Jesus Christ. Amen.

Loved ones gone... and loved ones living...

RICHARD L. EVANS



"Each departed friend," wrote one eminent observer, "is a magnet that attracts us to the next world."¹ It is true that our interest becomes divided, as those we love leave us. Some things hold us here, and some things pull us away. And always and ever we live with memories, with remembrance—always with some of the same questions, the same searching for assurance of the everlastingness of life. There is this to be said, aside from all other assurances: that no loving Father would plan, in his providence, that we should learn so much of life and learn so much to love, only to let us lose both life and those whom most we love. Life is its own evidence of plan and purpose. And everlasting life is no more a miracle, no less possible, no less real than this life we live. And to those who mourn and those who remember, we would reaffirm the faith, indeed, the solid assurance that personality and truth and intelligence are perpetuated, and that memories are not only for the past, not only for the present, but also for the future—not only for what was, but also for what will yet be. All reason supports the everlastingness of life, as well as the assurance that God has given. And now may we turn for a moment from memories and remembrance to a present look at life: Besides remembering memories, may we, please God, come closer to those who are with us yet. The line of life, the line between time and eternity, is a thin line of no certain length. And may we remember to be more thoughtful of family and friends; to be more with them; more mindful of them, more courteous, more kind, more willing to make, now, more wonderful memories for the future—and more enjoy, more appreciate loved ones living, that we may have more to tie us to life now, and more faith for the future, and more memories to sustain us in any short separation. "Each departed friend is a magnet that attracts us to the next world,"² and may each loved one living tie us to this life we live, and to loved ones everlasting.

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Jean Paul Richter.



**"I HAVE
WITNESSED
MIRACLES"**

Gordon B. Hinckley
Assistant to the Council of the Twelve

If I had the wish of my heart I would ask for the privilege of sitting down and having this wonderful choir sing again that hymn which they sang so beautifully this morning:

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me."

I seek the inspiration of the Lord. I had prepared a talk, but I think I shall

discuss something else. Brother Dyer has been speaking of the work in Europe, and I rejoice at the marvelous things that are being accomplished there. I wish to say that I feel that the same spirit, the power of the Lord upon the people of the earth, is being made manifest all over the world where the gospel is being taught.

I have recently had the experience, under the direction of the First Presidency, of going through the missions of the Orient. I cannot deny the miracles of God, and I think many of the things I have seen are truly miracles.

Not long ago, I sat in an old high school gymnasium in the city of Seoul, Korea. Just a short time earlier the blood of the young people of Korea had been running in the streets of that strife-ridden city. In our meeting that evening there were over 500 young Koreans. I was told that we have only two married couples who are members of the Church in all of the Seoul District. Our members there are young, forward-looking people. Conducting that gathering was a sandy-haired, Utah farm boy. He conducted with dignity and spoke with ease the language of those people, and after the meeting, as they came up and put their arms around him, and he put his arms around them, I marveled at

the power of the gospel of Jesus Christ to change men's hearts.

We then went down to the sad city of Pusan on the southern tip of Korea. We held a street meeting in the park overlooking the harbor. Within a few feet of a great anti-aircraft gun emplacement we opened our meeting, and about 150 curious, intelligent-looking people gathered. A boy from Florida, a missionary of this Church, began to speak. I then wandered down into the crowd with an army sergeant—one of our boys who was taking us around. A Korean who spoke some English said in substance to the sergeant, "How long that young man been here?" "Two years," was the reply. "No—he here longer. Americans here fifteen years and not speak our language. Americans not speak Korean like that." I thought of the words of the Savior as recorded by Mark: ". . . they shall speak with new tongues." (Mark 16:17.)

I remember sitting in this tabernacle while I was a university student and hearing one of the brethren say that peace can come to the world only through acknowledgment of the Lord Jesus Christ. I was at a critical age, and I doubted the possibility of that ever occurring. I think recently I have glimpsed the vision of how it might



**THE
GREATEST
OF ALL
BLESSINGS**

Eldred G. Smith
Patriarch to the Church

This is truly an inspiring sight. I have thrilled with the messages that have been given here at this conference. I am thrilled with the progress of the missionary work and the growth of the Church throughout its length and breadth. This is truly a blessed people and a choice generation in which to live.

The gospel of Jesus Christ has been given to people throughout the earth at various times, even at the time of Adam and the time of Noah and coming down to the time of Abraham, who was given a very significant promise. Speaking to Abraham, the Lord said:

"... I give unto thee a promise that

this right shall continue in thee, and in thy seed after thee [that is to say, the literal seed, or the seed of the body] shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abraham 2:11.)

This is the time and generation when this blessing is being fulfilled. The blessings of the gospel are coming to all the peoples of the earth. The Lord is truly touching their hearts and opening the way for them to receive the gospel.

The Lord is also assisting in other ways which I have mentioned here before, I believe, and I cannot help continually being grateful for the outpouring of knowledge which has come upon the earth since the restoration of the gospel, which makes it possible for this gospel to be taught to all the people of the earth through the modern facilities that have been developed and prepared and which continue to grow. I am very thankful and grateful for these facilities.

The *Church Section* of the News recently mentioned the number of copies of the Book of Mormon being printed—nearly 500,000 copies are being printed annually and sent throughout the world. The facilities that make it possible to

send the Book of Mormon to the ends of the earth, among the various peoples of the earth, as has been indicated here by other speakers, are peculiar to our Church. Not only the Book of Mormon but also much other Church literature is being translated into many languages so that not only we of the English speaking peoples may have the gospel, but also many others throughout the earth.

This is truly a choice generation. I am sure there is no blessing given but what there is an obligation. Where much is given, much is expected. We have heard from many speakers at this conference of our obligation to teach the gospel, to warn our neighbors, and above all to live the gospel ourselves. I would like just briefly to refer to a revelation given by the Lord. In section 41 of the *Doctrine and Covenants*, he said:

"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings." (D&C 41:1.)

This is a strong warning, but I believe truly that the Lord means what he says. He has given us the blessings; he

happen.

Not long ago we were in Hiroshima, Japan. We stood in the park and green grows the grass at the site where on the sixth of August 1945, just fifteen years ago, 80,000 lives were taken with the blinding flash of the first atomic bomb. Another 80,000 have since died from the effects of it. It is a sobering experience to stand in that place.

There is a simple monument about the size of this pulpit, and it has inscribed on its face in Japanese characters, words which say in translation: "Rest in peace. May this tragedy never again come to the world."

There were three of us, the mission president, a man from Hiroshima, and myself. The man from Hiroshima was a Japanese businessman, an elder of the Church of Jesus Christ of Latter-day Saints, a man who had served in the Japanese Imperial Army for nine years. I was an elder of the Church of Jesus Christ of Latter-day Saints from the land which had dropped the bomb. With emotion and sincerity he said, through an interpreter, "Thank God for the missionaries. Last night my wife and I were on our knees, as we are each night, to express gratitude for the coming of these two young men who have literally saved our lives. We had noth-

ing to live for, no hope here or hereafter, and we were drinking ourselves to death. They came. They taught us. They brought purpose into our lives. The change in me has been so noticeable that my partner became curious. I have been teaching him the gospel, and I am now going to baptize him."

That is the way peace will come to the world. This thing shall spread from soul to soul, and men in all lands shall come to acknowledge Jesus Christ as the Son of God, the Savior of mankind, our Elder Brother, the Prince of Peace.

We sat in a testimony meeting one day a few months ago. A boy stood up with a letter in his hand. He said, "I think I am happier than I have ever been in my life. I have had many wonderful experiences here, and they have made me happy, but it is this letter that has really warmed my heart. My father, once active, began drinking, and oh, the sorrow my mother has suffered because of this. After my farewell my father said, 'My son, I am going to try to live worthy of you.' Now," the missionary said, "I have a letter from my father, received yesterday, which says that last week he was ordained a high priest and set apart as counselor in the bishopric of our ward, and he has just made a down payment on a

home for the first time in his life."

These are some of the miracles I have seen in my associations with our missionaries. I am grateful, I am more grateful than I can say for this great program of the Church that I have been blessed to be associated with. I know it is one of the marks of the divinity of this work. No other organization in this world has anything quite like it. It touches for good the lives of all who are affected by it.

The work is going forward on the other side of the earth. I recall sitting here as a boy and hearing President Grant tell of his difficulties in Japan and of his praying to the Lord to give him another assignment because of his discouragement. Do you know that the missionaries of the Northern Far East Mission have baptized an average of about six converts per missionary so far this year? Many of these were not Christian people. Our missionaries in this part of the world have taken to people who are of the Oriental religions the testimony of Jesus and have converted them to this cause. God bless them for their devotion and their faithfulness. The Lord bless us at home to sustain his work throughout the world by the virtues of our lives, I pray, in the name of Jesus Christ. Amen.

continues to pour out his blessings upon us in rich abundance; and then he gives the warning that we who have accepted the gospel, if we do not live up to these covenants, he will pour out upon us "the heaviest of all cursings."

I could not help thinking when Brother Hinckley was speaking about Hiroshima, that this summer I visited again at Oakridge, Tennessee, and found that the process which developed the atomic bomb which was dropped on Hiroshima is now so obsolete that that process is no longer in operation. If we think of what might happen to this world if the people of this world do not keep the commandments of the Lord, we cannot stretch our imagination far enough to imagine what the Lord might pour out upon this generation when he says, he might pour out upon us "the heaviest of all cursings." All the blessings and all the scientific developments which have been given to us, might be turned upon us to our condemnation.

I pray the Lord's blessings upon us that we will heed his teachings, that we will teach our neighbor and develop righteousness throughout this earth.

The history generally given to us in the Book of Mormon and all this world's history is a repetition of righteousness

with peace and prosperity, and with unrighteousness there is war and desolation. This shall be repeated throughout the life of this earth, and we are no exception.

May the Lord's blessings be with us, that we may ever be faithful, keeping

the commandments of the Lord and doing that which he desires of us in teaching the gospel to our neighbors, our friends, our relatives; and so live the gospel that we will be that kind of missionary, I pray in the name of Jesus Christ. Amen.

THE TIME IS NOW

BY MILDRED GRACE BARNEY

The Time is now.

Wait not to do the things your heart desires
Until that day when cares are few and there is time.
That day is but a sprite with dancing feet,
Who keeps forever just beyond your reach.
The time is now.

The time is now.

How often have you passed a weary soul
And did not pause to give a cheering word or smile.
Let not your golden chance slip by, the door
Once closed, perhaps may open nevermore.
The time is now.



OUR HISTORIC TABERNACLE

LeGrand Richards
of the Council of the Twelve

I am very grateful to my Heavenly Father, brothers and sisters, for the privilege of attending this conference with you, for your faith and devotion, for the service you render, and for my association with my brethren of the General Authorities.

In my heart I welcome the three new ones that have come to us this day.

I feel grateful for my membership in this Church, more than for anything else in all this world, and I do not know how I could live without it.

In President McKay's opening remarks and in two of the prayers that have been offered at the commencement of these meetings, reference has been made to the privilege of being here in this historic building. As we come here from time to time in our various meetings and gatherings, we hear that expression, and I would like to make a few comments on what makes this building so historic. It is wonderful as we think of the great men, prophets of this dispensation, who have occupied this pulpit, and of the counsel and the advice they have given and the testimonies that have been borne and the experiences related of the hand-dealings of the Lord with his people and his guidance and direction through the years. Then we recall the wonderful music and prayers we have heard from time to time, as we have come here, all of which has made an impression upon our lives, until we have left this building with new hope and new ambition and new desires.

I was reading a pamphlet a few days ago that was given to my father by his mother before I was born, and in that pamphlet it reported a special conference held in the Old Tabernacle on the 28th of August, 1852, for the purpose of calling missionaries. We have heard a lot about missionaries and missionary work at this conference, but that is one of our great responsibilities. In that meeting there were some 3,000 elders of Israel present and the full Presidency of the Church, President Brigham Young, President Heber C. Kimball, and President Willard Richards, seven of the twelve, and most of the General Authorities.

President Kimball was asked to speak to the brethren present, the elders of Israel, about the purpose of the meeting, and he told them that they were there, many of them, to be called into the mission field, and ninety-eight of them were called and assigned to the following places: The British Isles, France, Germany, Capital of Prussia (Berlin), Norway, Denmark, Gibraltar, Hindostan, Siam, China, Cape of Good Hope (South Africa), Nova Scotia and British Provinces in America, West Indies, British Guiana, Australia, Sandwich Islands, and parts of the United States.

Mind you, that was only five years after the Saints had gathered here from their drivings in the East and before there were any railroads, and yet they were sent out to these distant lands.

We heard yesterday from Bishop Wirthlin some of the sacrifices that these early brethren made in order that this great missionary cause would continue to roll forth. My grandfather and the grandfather of Brother Franklin D. Richards, whom you sustained here today, out of the first fourteen years of his married life, spent ten years of it in the mission field away from his family. That was typical of what many of the brethren did.

I thought you would be interested to hear a statement or two by President Kimball to those elders upon the occasion mentioned. He declared:

"I say to those of you who are elected to go on missions, go, if you never return, and commit what you have into the hands of God—your wives, your children, your brethren, and your property."

Nearly all of these men were married, and they had only been here a short time to establish their families. Elder George A. Smith, the following speaker, said:

"The missions we will call for during this conference, are generally not to be very long ones, probably from three to seven years will be as long as any man will be absent from his family."

And then he continued:

"If any of the elders refuse to go, they may expect that their wives will not live with them, for there is not a Mormon sister who would live with a man a day, who would refuse to go on a mission."

That is quite a statement, and while it seems to us today a little extreme, nevertheless, when you travel through this Church and see the sacrifices that are being made—Brother Isaacsen referred to them this afternoon—to sustain these somewhat 8,000 missionaries in the field, it is a wonderful thing.

I would like to relate two experiences I have had in interviewing missionaries. A few years back, I interviewed a young man in southern Utah before we had discontinued sending young married men into the mission field, and when I looked at his recommend papers I saw that he was a married man, and I said: "Does your wife want you to go on this mission?" He said she did, and I said, "Why didn't you bring her?" He said, "I couldn't. She just gave birth to our first child this morning in the hospital." Then I said, "Well, then we will have to go to the hospital." And we did, and there was that young mother with her firstborn child in her arms. I said, "Do you want this husband of yours to go on a mission?" She said, "Brother Richards, I surely do. When we married we decided that our marriage should not stand in the way of his mission, and

Sunday Morning Session,
October 9, 1960



THE OPEN TOMB

Hugh B. Brown
of the Council of the Twelve

I am sure we are all grateful to the Lord for the presence here of President Clark, for the privilege of listening to his inspiring and dynamic testimony, and for his admonition and advice. It is very humbling indeed to be asked to follow him. I shall simply add my testimony to his, that this is the Church of Jesus Christ; the qualifying phrase "of Latter-day Saints" distinguishes its members from members of the same Church in former times, who are referred to in the New Testament as Saints.

We worship God the Father through his Son Jesus Christ. It is he, the Savior, who is the Head of the Church, its great High Priest, its Founder, and its Inspiration. All others, whether they be prophets, apostles, elders, members—all others are willingly subservient to him. We agree with the Apostle Paul that ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

We are informed that there are perhaps more nonmembers than members

my parents are able and willing to care for me and the baby." And so he went on his mission and was a wonderful missionary. I kept in touch with that little woman while he was gone.

I had a similar experience in Provo. I interviewed a young man under the same circumstances, except that his wife was just expecting a call to go to the hospital any moment, to give birth to their first child. Later as I visited in Idaho in one of the stakes, I stayed in the home of the stake president, and there was this little mother, taking care of her baby while that missionary-husband was in the mission field.

The Lord has put into this Church the breath of life. He has made it possible for people to make the supreme sacrifice, almost, in order that this work will go forward in all the earth. You remember when one came to him and said, "Lord, I will follow thee whithersoever thou goest," and the answer was, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:57-58.) And so, of course, the man turned away. Unto another he said, "Follow me. But he said, Lord, suffer me first to go and bury my father." And as if the Master would speak to all coming generations of the importance of this great missionary cause, he said: "Let the dead bury their dead: but go thou and preach the kingdom of God." (*Ibid.*, 59-60.) Now that spirit has prevailed and carried on this great missionary cause of the Church.

I remember being in this Tabernacle as a boy when President Woodruff gave what I think was his last address to the people, when he told how marvelously the Spirit of the Lord had guided him all through his ministry. I remember the story he told about traveling east on one of his missionary journeys, and in the middle of the night he was warned by the Spirit to arise and move his wagon and team. They were fastened by a large oak that had stood possibly a hundred years and had never been disturbed, and after

he had moved the wagon and the team, a whirlwind came and took that oak tree up by the roots and threw it right where his wagon had been stationed.

Such testimonies are what have made this a historic building. One could hardly say that he did not know that the power of God was in this work, and that his Spirit operates and guides and directs. Such things could not be, except the power of God is with this people.

In that same address, I remember his telling of bringing a group of immigrants from England, I think it was, and when they were about to embark on a boat at New Orleans, and he was making arrangements with the captain, that same Spirit told him not to go, either himself or his company, and so he excused himself, and they did not go on that boat. And it had only gone up the river a short distance when it caught fire and burned, and everybody on it was killed. He said, "If I had not listened to the Spirit of the Lord, we would not have bishop so-and-so and president so-and-so," naming them right from this very pulpit. This is a historic building. The power of God has been and is here.

I would like to refer to another experience related by President Woodruff as he stood here and talked in the conference in 1898, and this is recorded in the *Conference Report*. He said: "I am going to bear my testimony to this assembly if I never do it again in my life that those men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

"Another thing I am going to say here, because I have a right to say it: Everyone of those men that signed the Declaration of Independence with General Washington called upon me as an Apostle of the Lord Jesus Christ in the temple at St. George, two consecutive nights, and demanded at my hands that

I should go forth and attend to the ordinances of the House of God for them." And he and others did that work for them.

Such an experience would seem almost incredible to the world. The things of God are understood, Paul says, by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. (1 Cor. 2:14.) If God could take Elijah to heaven without tasting death, if he could promise to send him again, as Malachi declared, to turn the hearts of the fathers to the children lest he come and smite the earth with a curse (Mal. 4:5-6), surely he could permit such characters as George Washington and the signers of the Declaration of Independence to come back to ask for their blessings, because they were sent upon this earth before Elijah came, before holy temples had been built, before men could receive the holy ordinances of the house of the Lord for their exaltation.

I bear my testimony in closing that there is not a man and a woman in this world—in or out of the Church—if God would only give them the vision to see and the heart to understand that would not do everything within their power to obtain such blessings as these men sought at the hands of this apostle of this dispensation who later became the President of this great Church. This is in keeping with the promise of the building of the house of the God of Jacob in the latter-days in the top of the mountains, and the gathering thereto from all the nations of the earth to learn of his ways and walk in his paths. How rich we are in the blessings of God, and how great have been the things that have come out of this historic building.

God grant that we may so live that in all our ministry we may be prompted and guided and inspired by that same Spirit, I humbly pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

present and listening in. To all of you out there we bid a hearty welcome and wish to include you in the usual Latter-day Saint greeting: "Brothers and sisters."

Perhaps many of you would refer to the Church as the "Mormon" Church; while we do not object to that designation, it may be a bit misleading. Mormon was an ancient American prophet, whose name was given to a sacred record which he compiled; but though this may be called the Mormon Church, it is not

the Church of Mormon, nor is it the Church of Joseph Smith nor of Brigham Young, nor of any other man. It is the Church of Jesus Christ.

Reference has been made in this conference to the chaotic condition of the world on account of communism. While I shall not dwell on this at length, we all know that our world is divided and imperiled; that though the Western nations believe in God, or claim to, and in the freedom of men, and the worth of the individual, there are hundreds of

millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are enslaved, to believe in the monstrous supremacy of the totalitarian state.

While we are preaching Christ and him crucified, there are millions on the earth who dare not mention his name except in derision and anathema. The battlefronts in this cold war are divided into sectors: social, economic, scientific,

geographic, ideological; but the one front on which the enemy is concentrating, the one front which makes him gnash his teeth at its very name, is the front which may be called "God and religion." The war—cold or hot—will be waged by the followers of Christ versus anti-Christ.

That being true, it is incumbent upon all Christians everywhere, and again I am speaking to you, our friends out there, it behoves us to re-examine our creeds, our fundamental concepts, our basic faith, and ask ourselves again the meaning of the word "God" in our theology, and the place of God in our lives. Our allegiance must be intelligent and well-defined.

Every man should answer for himself the question, "What think ye of Christ?" (Matt. 22:42.) I should like to bear my testimony of him and indicate briefly his status in the minds and hearts of all Latter-day Saints as background and introductory, or, by way of contrast—for none other, however great, can be compared to him—may I call attention for a moment to what the tourist may see when he goes to Europe or the Middle East, as he visits the birthplaces and the resting places of the notable ones of the earth—the poets, authors, soldiers, and statesmen.

The tourist will probably be impressed by the ruins of ancient cities and the crumbling monuments and tombstones of many who are called great. Some of these ancients built and garnished their own sepulchres and gilded their tombs in order to display their wealth and to indicate their status. The visitor will be impressed by the Colosseum in Rome, the Acropolis in Athens, and admire the work of former masters in art, literature, philosophy, and government. He will be reminded of the pomp of the Pharaohs in Egypt as he visits the pyramids, and may ask: "Why such colossal expenditure of money and time and lives to build a tomb?" He will probably leave without an answer to his question and remember only the inscrutable smile of the Sphinx.

But if his tour leads him to the Holy Land, he will be inspired by the thought that though Rome had her Caesars, her master artists, and her geniuses; though Athens had her conquerors, her statesmen, and her philosophers; though Egypt had her pompous dictators and her unrelenting Pharaohs, it remained for little Bethlehem and later for Nazareth and Galilee to give to this world its most transcendent personage.

In Jerusalem one has the privilege of standing before an open tomb—a tomb that was once closed by a great stone on which was placed the seal of Rome and over which a guard was mounted. But that stone was rolled away, that seal was broken, that guard was overcome, that tomb was opened by an angel of the Lord. That borrowed

sepulchre was neither gilded nor decorated, and in it was found no earthly treasure, for its temporary tenant was destitute of worldly goods. In life he had no place to lay his head, and in death there was no place to lay his body—hence, the pity of a friend.

But there came forth from that lowly tomb riches beyond all price. The lifeless body, which was placed there by loving hands three days previously, came forth from that tomb triumphant over death, a resurrected, glorified Personage, the first fruits of them that slept. And the rewards of that victory are to be shared among all men everywhere, for as Paul said, "For since by man came death, by man came also the resurrection of the dead.

DUST BOWL CASUALTY

BY LORA N. CONANT

The yellow dust that drifted in upon the little ranch,
The yellow smoke that settled down upon the open range
Lay like a heavy sorrow upon the people,
Made milling cattle restless, wild, and strange,
Let loose a nameless terror among the stabled horses,
Crept around windows, sneaked beneath the door,
And drove the peace and happiness that nested there
Fleeing to hunt another home once more.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

And what was it that came from that open tomb? Was it merely a spirit? He himself answered that question when he stood among his followers who were amazed and frightened at his appearance. He said to them, "... Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.)

Brothers and sisters, this Babe of Bethlehem, this Carpenter of Nazareth, this Man of Galilee, never wrote a book, and yet the story of what he said and did during the three short years of his ministry, which was faithfully, though only partially, recorded by his humble disciples, has been read and re-read by more people in more languages than any other book.

He left no masterpiece on canvas, and yet his life and death have been the inspiration for more artists than any other subject. He left no monument in stone or bronze or marble, and yet the image of his divine manhood has been an inspiration to millions down through the centuries.

But we testify of and worship not only one who lived and died two thousand years ago—and we hope you, our friends, will note what now we say, for we declare it by authority and by commandment—we testify of one who was also resurrected from the dead and is now living—one who is comprehensible, one who has a material, though an immortal body as he himself declared when he said to his astonished followers: "Handle me and see." It was that same body which ascended into heaven out near Bethany when a cloud enveloped him, and to the amazement and astonishment of his followers, he ascended into heaven. Two men in white standing by said, "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Peter declared that the heaven must receive him until the time of the "... restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (*Ibid.* 3:21.)

Yes, we testify of the First Begotten of the Father in the spirit, the Only Begotten Son of God in the flesh, a member of the Holy Trinity, the Creator of the world. To prove he was the Creator we quote the words of John, the Apostle: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (John 1:1-3.) That the Word referred to was none other than the Christ becomes evident when one reads the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.* 1:14.)

The Apostle Paul also bears testimony of him as the Creator: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

We read of him in Hebrews: "God,...

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" (Heb. 1:3.)

We speak of him of whom Isaiah prophesied when he said: ". . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (Isaiah 7:14.) That he had reference to the Babe of Bethlehem is evidenced by what the angel said to the confused and bewildered Joseph, whose beloved Mary was about to bear a child. The angel said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," (Matthew 1:20-23.)

He himself proclaimed his Godhood, and his heirship when he was challenged by his persecutors after he had said, "I and my Father are one."

They wanted to stone him, and he said, ". . . for which of my works do you stone me?" And they said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makes thyself God." And he answered them, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

"If I do not the works of my Father, believe me not." (John 10:30-33, 36, 37.)

As to the actuality of the resurrection of Christ, his divinity, his universal Godhood, let us hear his own declaration and read the testimony of a multitude of people on the American continent, to whom he appeared just after his crucifixion.

This scripture may be new to many of you, but in America, as in Jerusalem, there were holy men of God who spake as they were moved by the Holy Ghost. You will remember reading in Luke's account of the crucifixion: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst." (Luke 23:44-45.) And in Matthew: "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and

many bodies of the saints which slept arose." (Matthew 27:51-52.)

Now this thick darkness, which covered the earth, and the convulsions of the earth at the time of the crucifixion, extended to America. Here the darkness lasted three days, and it was so thick upon all the face of the land that the people could feel the vapor of darkness, and they could make no light.

At the end of the period of darkness and upheaval, they who survived were assembled near the temple. There they heard a voice as if it came out of heaven. They did not understand it at first, but afterwards understood when the voice said:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

FIREPLACE THERAPY

BY THELMA IRELAND

Flames flirt with bursting embers, A shooting star escapes, Ghost shadows prowl the fire-lit room, Cartooning contours, shapes. Reflections dance on woodwork As interesting as flames. They make the room a mystic blend Of patterns without names. The worries blend with flame's ballet. They vanish with a flash And all the nagging cares of day Resolve to cindered ash.

"And it came to pass, as they understood they cast their eyes up again toward heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Nephi 11:7-17.)

And thus we have the testimony of eyewitnesses from two continents that Jesus is the Christ. We add our testimony not only that he did live, but that he still lives. This fact is the greatest hope of this divided and imperiled world, for if the Christ still lives then the anti-Christ will be defeated. There can be no peace in a godless world.

But our testimony would not be complete if we did not reaffirm our faith in the second coming of Christ, in the millennium which is to come when he will reign as King of kings, and Lord of lords. That this climactic event is not far distant is indicated by the signs of the times, by wars and rumors of wars, by the satanic schemes of evil men who would enslave not only the bodies but also the minds of all who dare refuse to subscribe to the ideologies invented by the anti-Christ.

May the time soon come when he again will say to this troubled world, "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

God grant that we may be prepared for that day and in the interim be unafraid, knowing that he still lives and that as he said of himself: "All power is given unto me in heaven and in earth." (Matt. 28:18.) Of him I humbly testify in the name of Jesus Christ. Amen.



NEED FOR WITNESS OF THE SPIRIT

A. Theodore Tuttle
of the First Council of the Seventy

My dear brothers and sisters, I have had more compliments on the talk I did not give yesterday, than I have ever had on one I actually gave. I am sure

those who thus commented were thinking of the advice that Brother Henry Taylor gave yesterday about the responsibility of improving upon silence.

Last night in priesthood meeting, I missed the voice that has always made an eloquent plea for unity, and I am grateful this morning that I heard that voice bear such a powerful testimony to the divinity of this work. [President J. Reuben Clark, Jr., could not attend priesthood meeting.]

Where else could you go in the world and find such certainty and knowledge that God lives and that Jesus Christ is his Son. Contrast what we have heard in the past few days with this statement:

"Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral de-

grees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

"I know that it is difficult for you men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it."

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reason we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."



"KEEP FAITH WITH YOUR FAMILY"

Delbert L. Stapley
of the Council of the Twelve

My brothers and sisters, it is good to be here. I think I should like to use as the springboard for my message, the closing remarks of President Clark and a suggestion just made by Brother Tuttle. My message for this conference is directed to parents and emphasizes the theme introduced to the membership of the Church this year in connection with the stake conferences, "Keep Faith with Your Family."

My remarks apply also to the youth of the Church, who will be the parents of tomorrow, for they also should be interested in laying the foundation values now for the building of ideal Latter-day Saint homes of their own after marriage and parenthood—homes where love, harmony, and mutual affection predominate and the gospel is both taught and lived.

May I begin by reminding you that God extends to earthly parents a choice blessing when he sends a spirit son or daughter of his to dwell in a mortal body provided by them. God grants to parents, if they have complied with his gospel laws and ordinances, the children born to them in the new and

everlasting covenant of marriage, or sealed to them by the authority of the Holy Priesthood of God as their very own throughout the eternities of time.

This knowledge adds joy, happiness, and glory to joint-heirship with Christ in all that the Father possesses, even the gift of his own spirit children. Every child is born in complete innocence here on earth. The Lord entrusts these choice spirit children of his to earthly parents, with a hope that through proper teaching and training they will ever keep them moral, true, and faithful. God has revealed this truth in our day: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D&C 93:38.)

Our Savior, giving his life on the cross, redeemed us from the effects of the fall; therefore, every soul at birth stands innocent before God.

In the modern revelations the Lord has given important instruction to parents, detailing their responsibility in the upbringing of their children. After children come to bless parents with the joy and happiness of possession, the Lord has admonished that "Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." (Ibid., 20:70.) Here, then, is one of the first duties of parents: to have their children blessed by the elders of the Church. What a privilege and proper beginning for a child to be blessed by the elders of the Church in the name of Jesus Christ!

Now, God has revealed that "little children are redeemed from the founda-

tion of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (Ibid., 29:46-47.)

Parents, therefore, have these early, golden years of a child's life in which to teach, train, and mold its character, when Satan is not given power to tempt or to mislead it. But there does come a time in the lives of children for individual responsibility and accountability, a time when they are to act for themselves, and receive the gospel and its ordinances and to be baptized for a remission of their sins.

The Lord has declared that, "No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance." (Ibid., 20:71.) Parents, looking forward to the time of individual responsibility of children for their own acts, should carefully heed this admonition from the Lord:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (Ibid., 68:25.)

Parents, therefore, have the responsibility of teaching to the understanding of their children the gospel truths, principles, and ordinances, and to prepare them for baptism and the laying on of hands for the gift of the Holy Ghost when they attain the age of eight years,

Does the world need the message of Mormonism? I think it needs nothing more than to know the true concept of the Godhead, to have borne upon their souls the testimony that has been borne here these days of conference—the testimony that comes through the gift and power of the Holy Ghost, that bears witness to our souls and our hearts that God does live. He is real. He is a glorified, resurrected Being, and he is our Father, and he loves us. He "... so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Jesus is the Savior. We declare boldly, yet humbly, to all of the world that he is the Redeemer; that he atoned for the sins of man, and he is veritably the Son of God.

I am grateful that we have had restored to us today, another witness that this is so. This witness comes from the Book of Mormon. Nephi saw in vision that Mary was to be the mother of the Son of God after the manner of the flesh. (1 Nephi 11:18.) The Book of Mormon further witnesses that Jesus Christ did come to this people on this continent. They bore testimony that he lives.

I am grateful for the Prophet Joseph Smith, who said he saw two Personages stand above him in the air, and that the one called him by name and said, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) And I would add to the testimonies that have been borne in conference, my own testimony. It has come to me through the gift and power of the Holy Ghost. I know that God lives,

that Jesus is the Christ, the Son of God. I am grateful for this witness of the Spirit to my soul.

I would plead with the parents of this Church to prepare their sons to bear this testimony to the world, the only power that will bring peace, because peace is rooted in righteousness. When the hearts of men on this earth can be prepared to receive the witness of the Spirit, all men will be brothers, and then peace can come to our hearts.

I pray that we shall hasten this day through our united efforts by wholeheartedly supporting these brethren who direct the affairs of the Lord on earth, and can contribute both service and substance to help the work of the Lord forward. I humbly pray his blessings upon us, and bear this testimony in the name of Jesus Christ. Amen.

the age of accountability before God; otherwise, the sin is upon the heads of the parents.

To leave no doubt in the minds of parents about their responsibility and accountability to this instruction, the Lord continued by saying:

"For this shall be a law unto the inhabitants of Zion." The teaching of gospel principles and the preparation of children to receive the ordinances of the gospel is not something parents can do only if they want to, because the Lord emphatically declared that it "shall be a law unto the inhabitants of Zion. . . . And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." (*Ibid.*, 68:26-27.)

He did not say that parents could wait until children are nine or ten or older before baptism, neither does he suggest that parents can permit their children to grow up to maturity and decide for themselves whether they should be baptized. The Lord said they "shall be baptized . . . when eight years old." There can be no question about our understanding of this instruction.

Because some parents have not attended to this important counsel, many of their children today and the posterity of these children are out of the Church, separated from the greatest gift in life, and thus are denied all of the blessings which they could otherwise have received from faithful Church membership.

The revelation continues with this further admonition to parents:

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (*Ibid.*, 68:28-29.)

The Lord closes this particular instruction to parents, by saying:

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, . . . and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things," said the Lord, "ought not to be, and must be done away from among them. . . ." (*Ibid.*, 68:31-32.)

To prevent these conditions with their penalties, parents who desire to abide by counsel have no alternative except to follow religiously the admonition and instruction the Lord has given them in this revelation. He also issued an additional warning, which admonishes parents of the obligation they have for the spiritual upbringing of their children.

In this revelation, the Lord said that "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth," said the Lord, "for sake that evil one." (*Ibid.*, 93:36-37.)

Then he goes on to say that "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (*Ibid.*, 93:38.)

And then the warning of the Lord:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (*Ibid.*, 93:39.)

It is the power of the wicked one or Satan to deceive and lead children astray after they arrive at the years of accountability, which parents must guard

against, not only by teaching their children correct principles, doctrines, and life's true values, but also by setting the proper example before them; otherwise, false traditions will be built up in the home which children will absorb to their eternal harm.

As parents we should ask ourselves this question: What kind of traditions are we building up in our home for our children to absorb and accept into the pattern of their own lives? Like father, like son; like mother, like daughter, is so true. What is good enough for parents is considered by children to be good enough for them. What parents do gives license for children to do.

Again may I ask, what are the traditions of our Latter-day Saint homes? Do we have mutual love, respect, admiration, and loyal devotion between parents? Are we observing the Sabbath day to keep it holy? Are we attending to our meetings regularly? Are we taking our children to Church rather than sending them? Are we obeying the Word of Wisdom? Are we having family prayer in the home twice daily? Are we permitting our children to take their turn in family prayer? Are we paying an honest tithe? Are we honest and truthful in our dealings with our fellow men? Are we obeying the law of chastity? Are we keeping the commandments of God fully and always setting a proper example before our children? Are we responding to ecclesiastical authority and supporting and speaking well of those who preside over us?

These are just a few of the things that decide the kind of traditions in our homes and determine whether they are good or bad. Remember that Israel was so steeped in the false traditions of their

fathers that they did not recognize the Lord Jesus Christ when he came among them to set up the kingdom of God on earth. They crucified him for no just cause.

The traditions of our own homes could blind the eyes and minds of our children against all truth, just principles, and spiritual values, and could cause them to depart from the right course they must follow to earn for themselves eternal joy and happiness.

Now, after calling attention to the

traditions of the fathers, the Lord said to the parents of the Church:

"But I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

To bring up children in light and truth is to bring them up in an understanding and acceptance of the true word of God. Do our children understand the doctrine of repentance, of faith in Christ the Son of the Living God, and the importance of baptism, its purpose, significance, and value to them in their lives? Do they understand the need of receiv-

ing the gift of the Holy Ghost and what the powers and functions of the Holy Ghost are, and the blessings which are theirs through possessing this divine gift?

I will close by quoting a warning the Lord gave to Frederick G. Williams, Second Counselor to the Prophet Joseph Smith:

"... You have continued under this condemnation;

"You have not taught your children light and truth, according to the com-

*Sunday Afternoon Session,
October 9, 1960*



COMMUNIST THREAT TO THE AMERICAS

Ezra Taft Benson
of the Council of the Twelve

In keeping with the spirit of that masterful opening address by President McKay, I desire to discuss a matter that has concerned me deeply for several months. Trusting the Lord will approve, I take as my text these sober words of warning from an ancient American prophet:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"Therefore, we be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!" (2 Nephi 28:21, 24-25.)

We must not be deceived—all is not well.

We live today in an age of peril. It is an age in which we are threatened with the loss not only of wealth and material prosperity, but also of something far more precious—our freedom itself. The very thing that distinguishes man from the beasts—man's freedom to act: freedom to choose—is threatened as never before by a total and atheistic philosophy of life known as communism.

In April, I called your attention briefly to the nature of communism. Let us

remember these basic facts.

Those who subscribe to this philosophy stop at nothing to achieve their ends. They do not hesitate to destroy—if they are strong enough—whatever stands in their way. Our own generation has witnessed the Russian communists liquidate millions of their fellow countrymen. Even more recently we have seen the Chinese communists wipe out millions of their fellow countrymen—no one knows the exact number.

To the true communist, nothing is evil if it is expedient. Being without conscience or honor, he feels completely justified in using whatever means are necessary to achieve his goal: force, trickery, lies, broken promises, mayhem, and individual and mass murder.

By these ruthless means communism has, in a little over forty years, brought more people under its domination than the total number of Christians now living in the entire world—and Christianity, as the world thinks of it, has been in existence for nearly two thousand years.

And what has been the result?

First, in the economic area, men and women have been stripped of their property, their savings confiscated, their farms taken from them, their businesses seized by the state. They work where they are commanded to work and for such wages as the state chooses to provide. They cannot quit, take another job, or rebel in any tangible way. They are the puppets of the all-powerful state.

Second, in the intellectual area, they are forbidden to listen to radio broadcasts not approved by the state. They have little or no access to free world books, magazines, and newspapers. They have no voice in the education of their children in the schools. They and their children are cast in a communist mold. To write or speak against the state is to ask for exile, imprisonment, or possibly even death.

Third, in the area of morals, faith in

moral principle is ruthlessly ridiculed and stripped of dignity. The belief that man has certain inalienable rights, so endowed by his Creator, is categorically denied. Atheistic communist leaders, scoffers at God himself, are striving to blot the Almighty out of the minds of one-third of the world's people.

To do all this, they rule with iron fists. They seek to hammer into oblivion all who would oppose them. Indeed it is true as the poet said:

"Man's inhumanity to man
Makes countless thousands mourn."
(Robert Burns, *Man Was Made to Mourn*, Stanza 7.)

Let us have no illusions about them. Their leader has told us bluntly—their purpose is not alone to enslave us—they want to bury us.

And while it is apparently true that Chairman Khrushchev is content for the time being at least to avoid war as a means of communist expansion, there is little doubt that the leaders of Red China view war as inevitable and await only the propitious moment in which to strike.

What we face today is not just a cold war, not just a struggle for the control of land, sea, air, and even outer space, but total competition for the control of men's minds. Unless we meet it and defeat it, we shall almost inevitably one day face the loss of all that we hold dear.

In less than half a century, I repeat, this evil system has gained control over one-third of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed. "Wo be unto him that is at ease. Wo be unto him that crieth 'all is well.'" (2 Nephi 28:24-25.)

Latin America does not believe that suppression is the road to freedom.

Less than fifteen years ago communism was not a powerful force in Latin America. Today, it is not only strongly

mandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (*Ibid.*, 93:41-43.)

The Lord gave similar counsel and admonition at this same time to other of the brethren, after which he applied the warning to all of us by saying:

"What I say unto one I say unto all;

present there as an enemy to be reckoned with, it is openly allied with a government located on an island only about ninety miles south of Key West, Florida.

The only political party now functioning in Cuba is the Popular Socialist Party, the Communist Party under another name.

Cuba is being used as a funnel through which communists are infiltrating other American republics.

True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

And last August, even as the Organization of American States met in San José, Costa Rica, Fidel Castro was shouting defiantly: "We shall be friends of the Soviet Union and the People's Republic of China."

How did this situation come about? How has it been possible for this completely warped philosophy in such a short time to reach its present position of influence in the world? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger in the western hemisphere?

There are, of course, many reasons. Some nations have failed to provide for the advancement and desperate physical needs of their people. Others have failed to recognize the worth of the individual. But is it not perhaps true that the biggest reason of all is the failure of western civilization to live up to its Christian ideals?

Is it perhaps true that, as Dr. Charles Malik, the great Lebanese leader and former President of the United Nations General Assembly, has said,

"The deepest crisis of the West is the crisis of faith. . . . Western civilization is doomed until jolted out of its complacency, self-satisfaction and sense of apartness, it rediscovers and reaffirms

pray always lest that wicked one have power in you, and remove you out of your place." (*Ibid.*, 93:49.)

I earnestly pray, my brothers and sisters, that we will not permit the things of the world to lure us away into complacency and peaceful contentment and cause us to fail in these important obligations imposed upon us by the Lord in the teaching, training, and proper upbringing of our children in the gospel of Christ, which failure would cause us to be removed out of our place and our children to be denied those blessings

which they are entitled to receive from us, their parents, to enrich their lives here and hereafter.

God bless us to recognize the responsibility and obligation we have to our children. God bless us to understand the gospel and to be able to teach it so that our children will understand and learn to love and desire to obey the commandments that the Lord has given for their guidance and their blessing. This I humbly pray, in the name of Jesus Christ. Amen.

what is genuinely human and universal in its own soul?"

Let us examine our own lives and the life of our own beloved land.

How richly we the people of the United States have been blessed!

Truly ours is a choice land—a land of great favors and opportunities. Yet is it not true that these very blessings could prove to be our undoing unless our perspective is right and our idealism more concerned with eternal standards and values than with material gain and worldly honors?

How does our nation stand?

Are not many of us materialistic? Do we not find it well-nigh impossible to raise our sights above the dollar sign?

Are not many of us pragmatists—living not by principle but by what we can get away with?

Are not many of us status-seekers—measuring the worth of a man by the size of his bank account, his house, his automobile?

Are we not complacent, given to self-satisfaction and self-congratulation—willing to co-exist with evil . . . so long as it does not touch us personally?

If the answer to these questions is, "yes"—and who can honestly give a different answer?—then surely these are among the many reasons why this is truly an era of peril.

Many of us have a tendency to forget the Gracious Hand which has preserved our nation, enriched it, strengthened it. Many of us imagine in the foolishness of pride, that our manifold blessings are due not to God's goodness, but to our own wisdom and virtue. Too many of us have been so drunk with self-sufficiency as no longer to feel the need of prayer. Too many have forgotten the necessity of courage, of sacrifice, of vigilance, of devotion to the cause of freedom.

We must revivify Western ideals and in particular the ideals of our own great nation. We must call back the spirit of

the dauntless leaders of the past. We must meet our present-day challenge not with softness and complacency, but with the depth, wisdom, and daring that characterized America in the days of old.

We have a rich history to guide us. Think back with me a moment to the year 1823. In that year James Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy which has profoundly influenced the development of our entire hemisphere.

Here was the situation that called forth this policy—known as the Monroe Doctrine—in 1823.

Several of what are now the Latin American Republics had by force of arms newly won their independence from Spain and Portugal. Among them were Colombia, Mexico, Chile, and Brazil.

Meantime, a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government."

France, accordingly, had proceeded to restore the rule of Ferdinand VII in Spain. Now these countries proposed to overthrow the new and independent governments in Latin America.

This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words: ". . . the American continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power."

And the doctrine went on to spell out clearly just what was meant.

"The political system of the allied powers is essentially different . . . from that of America. . . . We owe it, therefore, to candor, and to the amicable relations existing between the United

States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

Now there is a statement which might well be engraved in all the capitals of all the countries in this hemisphere today. Every word in it is as applicable today as it was one hundred thirty-seven years ago.

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

The ancient American Prophet Moroni saw our day. Who can doubt that he had in mind the evils of godless communism when he gave this solemn warning:

"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you to your overthrow and destruction if ye shall suffer these things to be.

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because

of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

"For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies." (Ether 8:23-25.)

We are eminently justified in declaring that we should consider any attempt on the part of the communists to extend their system to any part of this hemisphere as dangerous to our peace and safety.

President Eisenhower said as much in his reply to the tirade of Chairman Khrushchev last summer. But it is not enough to say this once, nor is it enough for the President alone to say it. It should be repeated again and again and again, and it should be supported by all true Americans speaking as with one voice.

Moreover, the Monroe Doctrine went on: "Nor can anyone believe that our southern brethren if left to themselves, would adopt it [this system] of their own accord." Here again the words of the Monroe Doctrine ring true.

It is almost unthinkable that any people would knowingly and wilfully take on themselves the yoke of communist oppression. No people, no nation, has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

This Monroe Doctrine has been the continuing policy of our nation for al-

most a century and a half.

It has been reaffirmed by many American Presidents.

We are on solid, traditional American ground in demanding that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

In recent years the principles of the Monroe Doctrine have been strengthened by various joint agreements among the American nations.

In 1947, nineteen American nations met in conference in Rio de Janeiro, and on September 2 of that year signed the treaty of Rio de Janeiro in which they promised to help one another in case of aggression.

On March 1, 1954, the tenth Inter-American Conference opened in Caracas, Venezuela. When we read now, six years later, the running account of that conference, it is almost as though we were scanning a preview of history. On March 4, for example, our late great Secretary of State, John Foster Dulles, urged the American states to stop the communists now.

On March 6, the United States presented a draft resolution condemning communism as foreign intervention and calling for joint action against it when needed.

On March 13, 1954, the conference adopted by a vote of 17 to 1 the anti-communist resolution that had been presented by the United States. Guatemala dissented, and Mexico and Argentina abstained.

Referring to the Caracas conference, President Eisenhower said, "In this



TO MAGNIFY THE PRIESTHOOD

Antoine R. Ivins
of the First Council of the Seventy

My brothers and sisters, I had given up the expectancy of having this privilege

of bearing my testimony to you this afternoon, and I haven't the courage to take time to make an extended speech or any extensive remarks. I trust that the Spirit of God may help me to bear a true testimony to the truth of the gospel, and when I say testimony, which seems to be the spirit of this conference, I mean that I testify that Jesus Christ is the Son of God; that he and the Father appeared to the Prophet Joseph Smith; that through the visitation of heavenly beings and the inspiration that came from God, a real and true interpretation of the plan of life and salvation was returned to the earth; that through heavenly beings there came back to the earth the priesthood which authorized men to perform the functions that are essential to the exaltation of people in the kingdom of God; and that to regulate the use of that priesthood the Church was set up according to the will of God and

the pattern which Jesus Christ gave us when he ministered in the earth.

That I honestly and sincerely believe to be true, and I feel that the fact of its truth has been revealed to me by the Spirit of God. The spirit of this conference has been testimony. Christ told Peter that upon the revealed testimony that He is the Son of God, he had built his Church, and the gates of hell could not prevail against it.

I honestly believe, brethren and sisters, that if we can properly instill into our own hearts and the hearts of our children this testimony to the degree that it will impel them to live true to the principles of the gospel, to the covenants that they have made in the waters of baptism and in the temples of God, and to the promises that are implied, if not actually made, when one receives the priesthood, that the Church will never be in danger.

hemisphere we have stressed our solid understanding with our American neighbors. . . . The American republics agreed that if international communism were to gain control of the political institution of any American state, this control would endanger them all and therefore would demand collective action."

Very shortly after the close of the Caracas conference such a communist threat arose in Guatemala. The pro-communist government of Guatemala, aided by shipments of arms from behind the Iron Curtain, had moved very rapidly to the left. The Organization of American States had already convoked a meeting of foreign ministers under the Rio Treaty to consider the serious situation which had developed, when the Guatemalans themselves rose up and removed the threat. The meeting never convened. Fighting broke out in Guatemala, and the communist government was overthrown.

All this was before the coming to power of the present leadership in Cuba. Now the Western Hemisphere faces a new danger—a new threat.

Our government is alert to the situation. The Organization of American States has condemned Russian-Chinese interference in American affairs. These are first steps.

But we must do more. As a nation we must cease to take Latin American security for granted. We must lead this hemisphere in stimulating and co-operating in a program of Latin American economic development.

But even this is not enough. You and I and all true Americans must play our

part, too.

What can you and I do? What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given free way of life?

We can encourage our government to stand firm at all costs against any further expansion of communism into the free world.

We can tell our government that we are willing to sacrifice our luxuries in exchange for an impregnable defense.

We can support our government in keeping the flame of freedom burning in the souls of the oppressed—wherever they may be throughout the world.

But, above all, we can face up to the decay in our own civilization.

The communists bring to the nations they infiltrate a message and a philosophy that affects human life in its entirety. Communism seeks to provide, what in too many instances a lukewarm Christianity has not provided, total interpretation of life. Communists are willing to be revolutionary; to take a stand for this and against that. They challenge what they do not believe in—customs, practices, ideas, traditions. They believe *heartedly* in their philosophy.

But our civilization and our people are seemingly afraid to be revolutionary. We are too "broadminded" to challenge what we do not believe in. We are afraid of being thought intolerant, uncouth, ungentlemanly. We have become lukewarm in our beliefs. And for that we perhaps merit the bitter condemnation stated in Revelation 3:16: "So then because thou art lukewarm, and neither

cold nor hot, I will spue thee out of my mouth."

This is a sad commentary on a civilization which has given to mankind the greatest achievements and progress ever known. But it is an even sadder commentary on those of us who call ourselves Christians, who thus betray the ideals given to us by the Son of God himself.

Let us awaken to our responsibilities and to our opportunities. Again I quote Dr. Malik:

"The civilization which has been blessed and transformed by Christ, needs only a mighty hand to shake it out of its slumber. And, once shaken, once really awakened to the world responsibilities which it and it alone can shoulder, there is nothing it cannot dare and do."

Do we believe that? Then let us live up to that faith! For in that faith—and through that faith—we can rise triumphant over the menace of atheistic communism. We can and we must!

In this dark hour, the fate of the world seems to rest largely in our hands. We who live in this choice land, in fact all of the land of Zion, have the opportunity, the responsibility, and the solemn obligation to stand firm for freedom and justice and morality—the dignity and brotherhood of man as a child of God.

". . . wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!" (2 Nephi 28:24-25)

God bless the land of Zion, North and South America, and all the world, I pray in the name of Jesus Christ. Amen.

The power of the Church is in the administration of the priesthood offices, of course, and in the faith that the people have. I believe that testimony comes from faith and prayer and righteous living, and that the best way to get it is to live true to the teachings of the gospel, to pray about it, and to exercise our faith to that end. And then I believe further that if we can get that testimony truly in our hearts, that all men who accept ordination into the Melchizedek Priesthood or the Aaronic Priesthood for that matter, will exert every possible power within them to magnify that calling. There is not the least doubt in my mind that any man who holds the Melchizedek Priesthood, who lives to magnify that calling, should never yield to any of the temptations of his satanic majesty.

I feel that whenever men give way to those temptations, it is an indication of

really either a weak testimony or a lack of testimony of these wonderful things. We who hold the priesthood have the problem of planting that testimony in the hearts of others. We do it by the way we live and by what we teach.

I heard a testimony just a week ago from a very fine man who has recently come into the Church. He was first impressed by the life of certain members of the Church whom he met. He became interested and investigated. He had a son fourteen years of age who likewise was interested in the missions and attended their meetings in the branch. The son came home one day and to the utter surprise of his father said, "Father, I have a testimony," and this man said, "Now in our church nobody ever testifies."

It is in Christianity a forgotten art practically, but with us it is the most essential thing of our whole program,

brothers and sisters, that we should gain that testimony; that we should live true to it, and that when we accept responsibility in the priesthood we should magnify it.

Now we who keep records know that there is a large percentage of men who have been ordained to the Melchizedek Priesthood who are not magnifying their callings. We have a program, brothers and sisters, that we have been advocating for sometime, to which reference was made today, to try to interest those people and bring them to pray and study that they may come to understand these things and then go forth to reclaim their privileges as members of the Melchizedek Priesthood.

Of course there is plenty of incentive for it. To those of you who were here last night I recommend again the passages in the Doctrine and Covenants that Brother Romney read to you, that

he who receives these callings in the priesthood and magnifies them fully can eventually attain to the powers of God. That is the incentive, brothers and sisters. When we go to these people, we

must go in love and kindness, helpful as we can in the hope that they will listen to us.

I pray that God will bless us that we may understand individually our

own problems, understand that the privileges of membership in the Church of Jesus Christ are individual privileges, and that no man should let the conduct of another man prevent his using these



SECRETLY A DISCIPLE?

Howard W. Hunter
of the Council of the Twelve

In the nineteenth chapter of John we read the story of an influential man who was secretly a disciple of Christ, but because of fear, was not openly a disciple. Those who declared themselves as followers of Christ were not popular in Jerusalem during this period of controversy. Joseph of Arimathea was secretly a disciple, but his fear of what others might think or do prevented him from declaring his allegiance until after the crucifixion of the Master.

Joseph of Arimathea was a man of wealth and station in Jerusalem. We can assume that he had a wide acquaintance and was a man of influence. He was a member of the Sanhedrin, the assembly of seventy-one men constituting the supreme council of the aristocracy which administered the Jewish law. It was because of his membership in this tribunal that he was referred to as "counsellor." Mark refers to him as "... an honourable counsellor, which also waited for the kingdom of God, . . ."

(Mark 15:43.) He waited in the background, doing nothing to support or sustain the Master. No doubt he had heard Jesus and listened to his teachings, for we are told that he was a secret disciple of the Savior.

When the council was called into session early in the morning, following the Last Supper and the betrayal, Joseph either absented himself from the council or refused to vote. He took no part in the proceedings, hoping no doubt to save his own conscience. He would not lift a finger to condemn the Savior, nor would he defend him openly.

There are many like Joseph of Arimathea, who do not declare loyalty to the Lord Jesus Christ, but merely "wait for the kingdom." Like Joseph they are secret followers of Jesus and halfhearted, lukewarm Christians. Secret disciples of Christ are almost in the same category as those who are antagonistic. They are much the same as persons among us today who have only a halfhearted interest in our great democratic way of life and are as dangerous to the future freedom of the world as those who are openly avowed to destroy democracy.

We would have greater respect for Joseph, if he had taken a strong position in the council and defended Jesus. We cannot assume that this would have changed the judgment or saved him from the cross, because he stood at the supper that he would shortly leave them. Nevertheless, we have respect for one who stands upon moral convictions and upholds the right.

We have more respect for one who honestly doubts than for one who fears to declare loyalty. Thomas doubted. He traveled the path from faith through the "valley of doubt" to new heights of faith. This is the course that many follow in life. As children we accepted as fact the things which were told to us by our parents or our teachers because of the confidence that we had in them. A little boy will jump from a high place without fear if his father tells him that he will catch him. The little fellow has faith that his father will not let him fall. As children grow older, they commence to think for themselves, to question and have doubts about those things which are not subject to tangible proof. I have sympathy for young men and young women when honest doubts enter their minds and they engage in the great conflict of resolving doubts. These doubts can be resolved, if they have an honest desire to know the truth, by exercising moral, spiritual, and mental effort. They will emerge from the conflict into a firmer, stronger, larger faith because of the struggle. They have gone from a simple, trusting faith, through doubt and conflict, into a solid substantial faith which ripens into testimony. The Bible is replete with such examples. We think of Abraham in the Old Testament and Thomas in Christ's time.

Now to return to Joseph of Arimathea, the record does not indicate to us that he doubted as did Thomas. We are told he was "... a disciple of Jesus, but secretly for fear. . . ." (John 19:38.)



THE DESTINY OF THIS CHURCH

Alma Sonne
Assistant to the Council of the Twelve

My brethren and sisters, I believe I speak for the Assistants to the Quorum of the Twelve when I express my good-

will and my good feelings towards the three men who have been called to associate with us in our work. I know these men personally. I know they are good men. I know they are capable, and I know, too, their willingness to lay upon the altar any worldly possessions they have in order to serve the Lord in spirit and in truth.

I believe in the future of the Church. I believe it has a great destiny. I believe in its moral standards. I believe its program is effective and the Church will grow and develop as the missionary effort increases in the world. I believe faith in God is the very foundation of

right living, and I believe in the missionary system of the Church, which has proved so successful in recent years, and I believe the work will continue to go forward.

I also believe that many of the old barriers and obstacles are crumbling and giving way, and that we have a better opportunity than we have ever had to proclaim the gospel truths. I believe there are people in the world who are very anxious to hear the gospel message as it is proclaimed by humble men and women sent out from the headquarters of the Church to bear their testimonies.

I want to read a word from President

privileges to his own exaltation. If people who come into the Church could come understanding that it is an individual problem pure and simple with them, then these other things that they

observe at times would have no effect upon their lives.

Brethren and sisters, we have the problem not only of our own people, but also of assimilating and absorbing

and helping the many people who are being baptized into the Church. May God help us to do all these things, I pray in the name of Jesus Christ, our Redeemer. Amen.

He believed secretly because he was afraid of public opinion. Among our own people, in our communities, in our nation and throughout the world, there are secret followers of Jesus and half-hearted Christians—onlookers who have a noncommittal attitude. Why is it that so many will not commit themselves?

Joseph of Arimathea was only a secret disciple because of what others would think of him. He would not risk his social position nor the respect of his associates. It is fear that causes men to be noncommittal. They are afraid to declare their loyalty and assume active responsibility. The easy way is to let someone else be the leader and assume the responsibility. The world needs men who are willing to step forward and declare themselves. The world needs men who will lift the load of responsibility to their shoulders and carry it high under the banner of Jesus Christ—men who are willing to defend the right openly. I am always impressed by the missionaries of this Church. They are willing to accept the call to serve two years or more at their own expense and give freely of their time without monetary compensation, to cry repentance and declare that Jesus is the Christ. This is the type of devotion to principle that is needed in the world today.

How can men of conscience ignore the teachings of the Master in their daily affairs, in business, or in government? We stand by and wink at many things because we fear to do anything about them. We may be against crime or com-

munism, but what do we do about it? We may be against corruption in government or against juvenile delinquency, but what do we do about it? We may have a belief in the gospel of Jesus Christ, but what are we doing about it? We need to push fear into the background and come forward with a definite, positive declaration, and assume responsibility.

The pathway to exaltation is well defined. We are told to have faith—faith in the Lord Jesus Christ, and repent of those things which are not according to his teachings. After this change of mental attitude, and with firm resolution, we must declare ourselves by going into the waters of baptism, thereby making a covenant with the Lord to keep his commandments. Can we thereafter be a secret disciple? Can we stand on the sidelines and merely observe? This is a day for action. This is the time for decision, not tomorrow, not next week. This is the time to make our covenant with the Lord. Now is the time for those who have been noncommittal or who have had a halfhearted interest to come out boldly and declare belief in Christ and be willing to demonstrate faith by works.

We acquire more regard for Joseph of Arimathea as we continue to read. Although he was "a disciple of Jesus, but secretly for fear . . ." and although he was one who "waited for the kingdom of God," yet he was finally moved to action. The account continues:

"He went to Pilate, and begged the

body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth.

"And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." (Matt. 27:58-60.)

I wonder if there was not a tear in Joseph's eye as he placed the body of Jesus in the tomb. Surely he thought of the events which had taken place earlier on that day, when as a member of the Council he had failed to come to the defense of the Master. Should we not search our own souls and inquire of ourselves if we are loyal? Are we, too, only secret disciples of Christ?

This same Jesus who died on the cross and whose body was placed in the tomb came forth on the third day thereafter. He was resurrected and lives today—the Savior of the world.

This is my witness. He stands before us with arms outstretched to our vision, and those same words spoken to the disciples in Jerusalem should ring in our ears:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (*Ibid.*, 16:24-25.)

May we be his disciples openly, fearlessly, and with devotion, I humbly pray in his name. Amen.

Brigham Young. He said:

"The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does he want any person to help them but himself." (*Discourses of Brigham Young*, p. 676.)

In other words, God is directing his work. It is not man-made, neither is it the creation of a human mind. The pioneer prophet Brigham Young was face to face with a gigantic task when he undertook to colonize the West and to keep alive the missionary movement. It was not an easy thing to set up a commonwealth and to transform a des-

ert into cities, towns, and villages, and to provide homes, schools, and churches. It required more than ordinary skill to build up faith and hope and to develop a solid citizenship out of a people who came from many parts of the world.

Brigham Young could not have done it without God's help. He knew this, and never once did he claim the credit for this achievement. When he died in 1877, his enemies saw the end of Mormonism. There was no one, they argued, to take his place. He had presided over the Church for thirty years. Those who had stood by him in the early emergencies and difficulties had passed on.

Willard Richards had died in 1854. Heber C. Kimball, the great prophet, and a stalwart, who had stood by his side in all the days of colonization and settlement, had died in 1868. Parley P. Pratt had met an untimely death in 1857. George A. Smith, who was regarded as a great leader of courage and wisdom, had died in 1875. And many others who stood valiantly by his side during the exodus and the colonization effort, also had passed on. Mormonism could not survive, at least that was the verdict of those who did not and could not understand. There was no leader, they claimed, to take his place. They

saw the disruption and disorganization of the Church, and many would repudiate their allegiance and follow a divided leadership.

The enemies predicted the same thing when the Prophet Joseph and his brother Hyrum Smith were murdered. The great enterprise launched by them, they thought, would burst like a bubble, but God will always have in reserve someone to take the place of him who is

gone. Brethren and sisters, God's work will triumph in the earth.

Speaking of pioneer days, I should like to read a statement from the journal of Brother Richard Ballantyne, the organizer of the first Sunday School in the Rocky Mountains. Brother Ballantyne wrote this just five years before his death. Speaking of pioneering days, he said:

"But those times are now past, and I believe never to return. A brighter day

is now awaiting, but it will have its dangers.

"As wealth flows into the hands of the Church, and with its learning and refinement, pride is apt to enter the hearts of the children of Zion, as it entered into the hearts of the Nephites.

"God has signified by his servant that the day to favor Zion has come. The powers of the heavens are to be exerted in a way they never were before. The



ETERNAL OPPORTUNITIES

Richard L. Evans
of the Council of the Twelve

At this point of the conference many will understand why I remember a sentence recently read—a sentence which said that you can always use more words to say what has already been said. I shall try not to make the words too many, but should like to tie back to two or three points of the conference, first, to President McKay's opening address, of the love of God and the love of man, and of the peace that can come only through righteousness and the keeping of the commandments.

Secondly, from the reports given from this pulpit and others that have come in connection with the conference it is very evident that the Church in the stakes and in the missions is on the move,

worldwide. Now it takes service, and it takes means to keep things on the move. I have read somewhere that service is the rent we pay for the space we occupy on earth. Not only the service, but the means are necessary. Nothing does itself. Someone has to do everything that is done.

As to tithing, it requires that, too, not only as a material matter, but as a spiritual matter also. All we have the Lord God has given us, and I consider tithing to be an opportunity to express appreciation for what the Lord God has given. Neither the giving of service nor of substance is ever—or seldom—completely convenient for any of us. There was a kind of tongue-in-cheek British



NEED FOR A SPIRITUAL SURVIVAL KIT

John Longden
Assistant to the Council of the Twelve

While I was on my mission, we had a great mission president, Samuel O. Benning, who made us conscious of time. He called several conferences of two districts of missionaries into the city of Enoch—that is in Texas, by the way—and he would give each of us an opportunity to speak. As we approached the

pulpit, he would say to each one, "Take five minutes and preach the gospel." From this and other training I have been made conscious of time, and I am grateful for it. I know there are others today who have not had this privilege, and I should like to share some of my time with them.

May I give you one or two thoughts as I bear my testimony of the divinity of this marvelous work?

Recently there have been many editorials in newspapers, magazines, radio and TV discussions, also private conversations, in which I have noticed one particular word being used many times. That word is "survival." Survival! Survival from what? an atomic bomb? survival from the "C" or "H" bomb? survival from a Marx, Hitler, Mussolini, or a Khrushchev, or their satanic teachings and practices—or another kind of survival?

The United States military services are most anxious to assist their personnel to survive, and tests to prolong mor-

tal life are being made continually with various kinds of so-called survival kits. Last July I was interested in the story told by a young man in our city who had made such a test with a survival kit measuring 9 1/4 inches by 6 inches by 3 1/2 inches. The test was made in the rough Wind River range country of Wyoming. He had been flown into this area by plane and then dropped by parachute with the survival kit mentioned. Here are some of the items it contained: a full fifteen-day supply of food, first-aid kit, sewing kit, fire starting kit, fishing items, knife and stone; a twenty-foot line of nylon cord, and a book teaching its reader how to survive. Much research had been done on all items contained in the kit. During the test no one heard from this young man for two weeks. I listened to his story in fast and testimony meeting and afterwards in private. He said, most important of all in the time he had spent in solitude in the great outdoors was that he had come to understand and appre-

time for the uplifting of Zion has come. Kings and rulers will favor her. Her beauty and righteousness are beginning to appear in the world. She will not be looked upon as she has been in the past. The shadows are passing away, and the light is breaking in upon us."

I bear my testimony that God's work will stand, that Joseph Smith was his divine Prophet appointed to usher in the Dispensation of the Fulness of Times.

I bear testimony that his successors in the high office were all men of God, and that they were full of faith and prophecy. I bear testimony that the authority of the Holy Priesthood is operating in the Church as it has always done and that it will continue to do so until every knee shall bend and every tongue confess that Jesus is the Christ, the Savior of the world, and that the Latter-day Saints comprise his

Church and kingdom about which the ancient prophets spoke; and that the Church will continue to grow and extend itself, even beyond our imaginations, for it will surely reach to the uttermost parts of the earth.

I pray that his Spirit may continue with us, and that we may serve him always with a singleness of purpose, in the name of Jesus Christ. Amen.

economist lecturing here some months ago—and may be still in the United States—who propounded what he called "Parkinson's Second Law," as I recall, which said that "expenditures always rise to meet income." We have discovered this to be true.

The Lord God has said to us ". . . all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; . . ." (D&C 29:34.) I would plead with all of us, as the work moves forward gloriously, that we should not hinder it by withholding our service or our substance.

Now, third, I should like to tie back to what I consider a most remarkable meeting last evening, which I wish everyone had heard, as President McKay

and Brother Moyle and Brother Romney and Brother Petersen spoke. I should like to make a plea in keeping with some of what was there said to the youth, and to all of us, that we do not succumb to uncertainty. There are problems; there are uncertainties; but always we need to pursue solid purposes.

The Church is going forward, worldwide—in the building of buildings, in missionary endeavor, and in all else—and in our private and personal lives, young and old, we must also individually have the faith to go forward. It takes courage; it takes prayer and planning and work and faith; but there are glorious eternal opportunities; and we must not wait in uncertainty or succumb to it. The theories and the facts

will all ultimately be reconciled; the questions will all ultimately be answered; the problems will all ultimately be resolved; and the promises will all be fulfilled, and we must plan and prayerfully pursue our plans and go ahead with our lives on solid and firm foundations, with faith, with cleanliness of conduct, with balanced living, with devotion, with the keeping of the commandments.

I think it was Ruskin who said, "There is no wealth but life." I pray God that we may use that wealth which is life, and not waste it away, and pursue earnestly the opportunities of time, into the limitless promises and possibilities of eternity, and I do it in the name of the Lord Jesus Christ. Amen.

ciate more than ever the blessings of the gospel; to be alone under the stars at night, to see the sunshine of the day, the beauty of nature at its best, the natural resources provided by God our Heavenly Father and his Son Jesus Christ. There had come into his heart and soul that testimony more important and precious than all else, the need of a spiritual survival.

We may survive physically and materially but unless we survive spiritually these things avail nothing.

I believe this has been the theme of this conference from the stirring, opening address of President McKay to the splendid remarks of Brother Richard L. Evans, just preceding me. I have caught this spirit through the glorious sessions of this conference, receiving reassurance again that this is the Church of Jesus Christ, not the church of any man—a Church which offers to all men a spiritual survival, the opportunity to subdue the earth and overcome all things foreign to enjoying the Spirit of the Lord.

The survival kit for spiritual survival is equally as small as the one used for physical survival; let me suggest its size: just four books, the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—the small editions even smaller than 9½ inches by 6 inches by 3½ inches, but what power they contain!

Just before the commencement of this afternoon's meeting I met several brethren from Hawaii, one of whom I had not seen for five and a half years at which time I toured the Hawaiian Mission. Brother William (Bill) Sproat, a faithful dedicated Latter-day Saint, one who truly believes in spiritual survival. I shall always remember being in your home away up there on the peak, the highline that you ride to do your work, the hospitality that you extended to us, the depth of your testimony, the sincerity of your labors to build the kingdom of God, and what you said to me today will always live in my memory: "Oh, this is a dream I never realized

would be fulfilled to be here in Salt Lake City attending a general conference." Brother Sproat, one of the many small wonderful, dedicated Latter-day Saints who live by the precepts of his spiritual survival kit!

Some of us who live so close to the pattern might not appreciate the design. I saw the beautiful design of spiritual survival at work today as I had the opportunity of embracing you, Brother Bill, and others from those glorious islands of the Pacific.

God bless us that we may survive spiritually; that we may appreciate the necessity of keeping our survival kits complete, tested, and in order constantly, which should include the Lord's word on how to survive contained in the four standard works of the Church, for therein are embodied the way, the truth, and the light of which President J. Reuben Clark, Jr., spoke this morning.

God help us so to do, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.



ETERNAL ASSOCIATION OF THE FAMILY

ElRay L. Christiansen
Assistant to the Council of the Twelve

I should like to place what I had thought to say in cold storage, even though by the time I take it out it will be too cold to use, and just express my gratitude and appreciation for some things.

I like the song, "Now, Let Us Rejoice." In my opinion we do not rejoice enough in this Church. We have so much for which to be grateful that we could rejoice day and night and still not be sufficiently grateful in our expressions. I am so thankful for what has been taught us in this great conference today and yesterday and the day before. I think it has been outstanding. I thought as I sat here how true it is that we cannot be saved in ignorance of God, in ignorance of our relationship to God—and I thought that as members of this Church we need not be in ignorance, so far as knowledge of our relationship to God is concerned, for surely we are well taught.

There is no prize so great and so valuable as the truth. In the Church we

are taught the truth. We are taught the proper way to live—the correct, the right, the happy way to live. We could search the world over, and we could find no better way to live than the right way, and of course the Lord's way is the right way.

We are taught to know the right in all things—how to repent, how to change our ways. We are taught whom and how to serve. We are taught the proper way to enter into the marriage covenant. In fact, the gospel of Jesus Christ is designed to direct us safely through this probationary period, that we "may dwell . . . in a state of never-ending happiness" (Mosiah 2:41) with those we love. I like that statement from the Book of Mormon.

We are taught that in the true sense of the word, God is our Father; that we are his sons and his daughters, and that he loves us, and that he is concerned about our welfare and our fortunes and our misfortunes. He is desirous that when this earth mission is completed that each of us comes home with an honorable release from it to dwell with him in a state of happiness and usefulness.

I am not so interested in heaven unless I may continue my association with those I love, and that is all of you, my brothers and sisters, but especially my companion, my children, my grandchildren, and my progenitors.

I am grateful to belong to a Church that teaches that the relationship between the husband and the wife, between the father and the mother, and between the children and the parents, is intended to be and is eternal in its nature, if we will just prepare for that type of relationship. No principle, doctrine, or practice is so distinctive or so appealing to the human reason as is the

perpetuity of the family. The more I think about the gospel the more I see that it revolves about the family and its eternal association.

When I went home at noon, I picked up a letter from a boy written in his own handwriting. He is eleven years old.

(As you know, in the temple the opportunity is given to place names of those who are ill or afflicted on a roll where they are remembered in our prayers.) The letter reads:

"Dear Temple Worker: Will you please enter my dad's name on the prayer roll because we want him to become a member of the Church and take Mom and us kids to the temple. We sincerely hope and pray that our Heavenly Father will help him to keep the Word of Wisdom. His name is Sincerely your brother, 11 years old."

That tells the story of what is in the heart of a boy who loves his parents, who loves them enough to desire their association beyond this earth life. Sometimes the children must lead the parents on the way.

I am grateful that my Father in heaven is a patient Father. If he will stay with me, I am determined to stay with him, to stay with that which is true to the end of my days.

God bless us, brothers and sisters, that we may rejoice; that we may receive thankfully; that we may live worthy of the bounteous blessings that God extends to us, that we will share with our nonmember friends the truth as it has been revealed; and that we may bear testimony, not alone in words, but in deeds and in action and in doing good to others, I pray humbly in the name of Jesus Christ. Amen.

IT HAS BEEN GLORIOUS

President David O. McKay

We must take time before the closing song and benediction to express a word of appreciation to those who have contributed to the success and comfort of those who have attended this great conference. I wish first to mention the officers of this city who have watched with care the number of automobiles and their occupants and guided so successfully the hundreds of cars and taken care of the thousands of people who have surrounded the block and driven to and fro. You have noticed them on every corner—their courtesy, their attention, their protecting and guiding care, and in your behalf, in behalf of the General Authorities particularly, I express thanks to the city government, and to the police who have protected your interests so carefully and so ably.

To the General Authorities we express deep appreciation for the inspirational messages they have given us. We haven't had any better. The Lord has guided us from this pulpit during our sessions in the daytime and last evening.

We must not be unmindful of the reporters for their fair and accurate reports through our sessions of this conference. They have been here daily and given to the people, to their subscribers, and to the world a very accurate report, not only in word, but in the spirit of the messages given at this conference.

The fire department and the Red Cross have been on hand to render assistance and service whenever or wherever needed. The Tabernacle ushers



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have rendered service in seating the vast audiences of these conference sessions. We have expressed before, but repeat, our appreciation to the radio and television stations—forty-five television and sixty-two radio stations throughout our own city and the nation have carried the proceedings of this conference. This has been the means of permitting untold thousands of persons to hear the sermons given during the one hundred thirtieth semi-annual conference. They have rendered that service free.

We appreciate especially those who have furnished the singing throughout the conference. I remind you again of the Relief Society Singing Mothers from the Ogden and northern Utah regions, who furnished the singing for the Friday morning and Friday afternoon sessions; also the University of Utah Choral Society and the Bonneville Strings—the singers from the Institute of Religion and the University of Utah choral groups, who furnished the singing for the Saturday morning and Saturday afternoon sessions. Both those sessions were inspirational. Think of the hours that the mothers spend practising, and think of those young people, of the hours and hours that they practised, and of their willingness to come and give their talents so impressively. And then last evening, the male members of the Tabernacle Choir came in a body, dressed neatly, in a dignified way, and impressed the fifty thousand priesthood members of the Church with their excellent singing.

Today we are privileged to have the Tabernacle Choir! Words cannot express our heartfelt feelings for their devotion to the cause. I met one sister the other day who was a member for many years, but she has retired. Her heart was just overflowing with gratitude for the opportunity she had had in singing as a member of this choir. That is the feeling that these sisters and the brethren have as they sit under the baton of this great leader and his assistant, practising hour after hour, day after day, week after week, month after month, to become efficient in this great choral organization. We do not say much about it, brethren and sisters, but we do appreciate what you are doing!

Too many of us are like that Scotsman of whom I told you, who had lost his wife by death, and his neighbor came in, gave comfort, and said what a good neighbor she had been, how thoughtful of others, what a good wife she had been to Jock, who was mourning. Jock said, "Aye, Tammas, Janet was a guid woman, a guid neighbor as you say; she was a' you say an' mair. She was aye a guid, true wifey tae me, and I cam' near tellin' her sae aince or twice."

We express again our appreciation to

those who sent these lovely flowers to us. We want to thank all those who have contributed in any way to the success and inspiration of this great conference.

Now, brethren and sisters, may I say just a word in conclusion. I have a deep admiration in my heart for Simon Peter, President of the Twelve Apostles. He said in one of his general epistles: ". . . to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

THE TIME IS NOW

BY MILDRED GRACE BARNEY

The time is now.

Wait not to do the things your heart desires
Until that day when cares are few
and there is time.
That day is but a sprite with dancing feet,
Who keeps forever just beyond your reach.

The time is now.

The time is now.
How often have you passed a weary soul
And did not pause to give a cheering word or smile.
Let not your golden chance slip by,
the dobra
Once closed, perhaps may open nevermore.

The time is now.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4-8.)

That comes from Simon Peter who was only two and a half years—a little more—in the personal presence of his Lord. Before that he did not care much for the Church, but before this writing he had a testimony of the divinity of the Sonship of Jesus Christ. More than that, he had experienced that communion of the Spirit with his Resurrected

Lord, and speaks here of being a partaker of the divine nature.

Hold to that thought in the midst of an atheistic world, mentioned by Brother Benson and others, while there are godless men who deny the resurrection of Christ, who deny his living spirit, and who have taught for forty years young men and young women to deny him. That is a terrible thing when you think of it. Some of us thought twenty years ago that such a godless organization would break of its own weight, and now young men who were ten years of age when communistic ideology took possession of so many are now fifty years of age.

Peter says to those who knew Christ, who had partaken of his Spirit:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.* 1:4-8.)

To know God and his Beloved Son is eternal life.

I do not know the author, but there comes to my mind now these lines:
"Admire the goodness of Almighty God
He riches gave, intellectual strength to few
Nor now commands to be nor rich, nor learned

Nor promises reward of peace to these.
On all He moral worth bestowed,
And moral tribute asks from all.

And who that could not pay?—
Who born so poor, of intellect so mean

As not to know what seemed the best
And knowing might not do?
And He who acted thus fulfilled the law eternal

And His promises reaped in peace,
Who sought else (did not do what his judgment bade or the spirit prompted) sought mellow
grapes beneath the icy poles,
Sought blooming roses on the cheek of death,
Sought substance in a world of fleeting shades."

God help us to be partakers of the DIVINE NATURE. May the spirit of this great conference radiate from your hearts to those whom you will meet when you go back to your stakes and wards, and especially may it radiate in your homes, I pray in the name of Jesus Christ. Amen.

Time for HOLIDAY BAKING AND CANDY MAKING

Your family will all soon be clamoring for those tempting treats that help make the holidays that extra special time of the year. Spicy fruitcakes, rich steamy puddings, fluffy cakes and pies, tender tasty cookies, and smooth creamy candies what family doesn't enjoy them? To help make sure your holiday cooking and baking turns out just right, be sure and include pure, fine, sparkling-white U and I Sugar on your grocery list. There's a handy one-pound carton to satisfy your most delicate holiday recipe: Brown, Fine Granulated, Superfine Dessert, and Powdered.



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Church Scholars Speak

*Excerpts from
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WHAT IS THE "FIFTH GOSPEL"?

... by this revelation of what God did for the people of the western world—making known the truth to them; making known the gospel to them—the covenant of everlasting life which God, who cannot lie, promised before the world began; sending the Risen Christ to them, that they might hear his voice and be brought to a knowledge of God and led into the one fold of Christ—all this vindicates the justice and the mercy of God to the joy of all those who contemplate these high things, and becomes an added message concerning the hand-dealings of God toward men, that is of great value—a new-found "Fifth Gospel," to be joined to the four Gospels of the New Testament, that makes for the increase of the witness of God that Jesus is the Christ, the Eternal God, manifesting himself to all nations as the Savior of the world and the Savior of men individually that dwell therein, to the praise of his Majesty and to the glory of his name forever and forever.

—Elder Brigham H. Roberts

WHAT IS THE STICK OF JOSEPH?

It is very apparent that the Bible is the record, or Stick of Judah; moreover that it does not contain a history of the nations which were to come of Ephraim and Manasseh. That stick, or history, must be sought for elsewhere. And from where, only in America? . . .

The Book of Mormon is the record of the descendants of Joseph who were led across the "great waters" to inherit this western land, which is designated as being choice above all other lands. Surely these blessings could not be realized in Palestine. Joseph and his sons did not become a multitude of nations there; the tribes of Ephraim and Manasseh did not receive a more wonderful inheritance in Palestine than any other of the tribes of Israel. There the chief honors were conferred first on Benjamin and then on Judah. Here in America all these promises were fulfilled when the descendants of Joseph possessed the land given as their inheritance.

—President Joseph Fielding Smith

WHAT IS THE LANGUAGE OF THE BOOK OF MORMON?

The Book of Mormon recites in its opening verses that the history contained in its pages is engraved in the language of Lehi, which consists of "the learning of the Jews and the language of the Egyptians." (1 Nephi 1:2.) Well along in the work, the Egyptian character of the script is noted (Mosiah 1:4) in the exhortation of Benjamin, who reviewed the history of his people and reminded them that Lehi, who left Jerusalem and was responsible for the transportation of his family to the Western Hemisphere, had carried with him the ancient brazen record of his people, likewise engraved in Egyptian characters. Lehi, he said, "having been taught in the language of the Egyptians, therefore he could read these engravings and teach them to his children." From the changes which crept into the system of writing, the language used in writing the Book of Mormon became in later years known to the Nephite people as "reformed Egyptian." (Mormon 9:32.)

—Ariel L. Crowley

WHAT IS OUR DUTY AS CUSTODIANS OF THE BOOK OF MORMON?

Teaching the gospel to Israel is our duty and responsibility. The day is approaching when we are to discharge it; hence the need of every young man and young woman



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in the Church being familiar with these great promises and realizing that the responsibility of being the saviors of the house of Israel rests upon us. Like Joseph of old, we are to come out of our isolation to be the saviors of that house of Israel—not to feed them with the physical bread as he did, but succor them with the bread of life. Greater things than have ever heretofore been accomplished, more wonderful events than have ever, up to this day, transpired, are before this Church. As the day approaches, when those events will be consummated, let us be prepared.

So that, in knowing that the Book of Mormon is true, my anxiety is that the young people of the Church will also come to know what their responsibility is and prepare themselves and be ready for the time when the Lord shall bring to pass the redemption of the house of Israel.

—Elder Melvin J. Ballard

WHAT HAS SCIENTIFIC DISCOVERY DONE TO THE BOOK OF MORMON?

The history of the book proclaims its greatness, but the book itself is the thing that defies all attempts to explain it away. No one can deny, that as a book, true or false, it is a stupendous reality with a marvelous origin, a gripping power for good, and a wonderful history . . . Scientific discovery, instead of destroying faith in the book, has wonderfully increased interest and confidence in it. And particularly important in this age of rapidly increasing skepticism, its harmony with the teachings of the Bible place it in the field of theology as veritably "A new witness for God."

—George H. Brimhall

HOW DOES ALMA SPEAK TO THE TWENTIETH CENTURY?

As one reads the book of Alma and ponders upon its lesson, there comes the feeling that this present day with its immeasurably changed material conditions, has need of Alma's teachings. All that he taught may be applied to our day.

It is always so with spiritual truth. It is universal. The principles of the gospel are as useful behind an ox team as upon a steamer deck. It is well to remember that material achievements do not change spiritual needs.

This is a Book of Mormon year . . . Let us read and enjoy the Nephite record; it is filled with stirring history and eternal truth.

—Elder John A. Widtsoe

IN GREEN PASTURES

BY MILLIE C. KROLL

While the hot flames fried the fire log's sap,
She sat with the Bible in her lap,
Reading to me as her finger moved.
So often had those passages proved
Her only support in hours of trial,
I could well understand her tearful smile,
Whenever she paused to turn a leaf—
Knowing she was no stranger to grief.

Many since have preached that olden text
And sought my face as if sorely vexed—
But my heart was eons of miles away,
And didn't hear when they said: "Let's pray!"

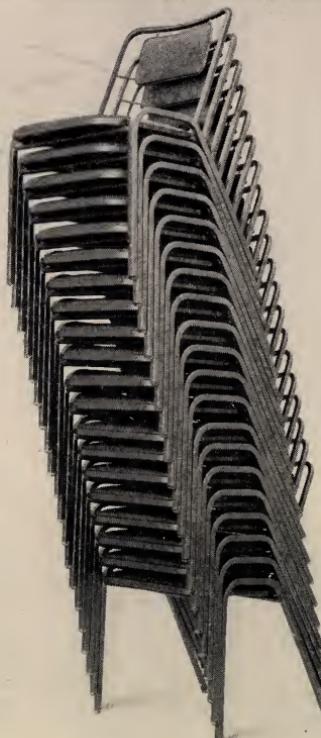
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NOTE: Neither Elder George Q. Morris of the Council of the Twelve, President Levi Edgar Young of the First Council of the Seventy, nor the several attending Presidents of the conference, Elder Sterling W. Sill, Assistant to the Twelve, and President S. Dilworth Young of the First Council of the Seventy were present, but did not speak. Elders Mark E. Petersen and Marion G. Romney of the Council of the Twelve addressed the priesthood session of the conference. President Frank H. Brown of the East Central States Mission spoke at the first session. See the Conference Report pamphlet for these speeches.

Church Moves On

(Continued from page 882) Wilmington (Delaware). Branches are Media and Camden (New Jersey), Allentown, Chester, and Redding (Pennsylvania), Dover and Salisbury (Maryland). This is the 304th stake unit of the Church now functioning. A "flourishing branch of the Church in Philadelphia" was reported as early as November 1839. The following month the Prophet Joseph preached before an audience estimated at 3,000 in Philadelphia.

22 The First Presidency announced the appointment of Elder John Longden, Assistant to the Council of the Twelve, as supervisor of the Pacific Islands Missions. The missions will include the Samoan, Tongan, French Polynesian (formerly Tahitian), and a new mission to be formed in the Cook Islands to be known as the Rarotonga Mission.

23 Brisbane (Australia) Stake was organized under the direction of Elder Spencer W. Kimball of the Council of the Twelve from parts of the Australian Mission. Elder William Edward Waters was sustained as stake president with Elders Harry Jones and George Alvin Orth as counselors. Wards are Brisbane, Brisbane Second, Brisbane Third, Toowoomba, and Ipswich. The branches are Chermside, Nambour, Southport, and Bundaberg. The stake membership is approximately 1400. In 1930, the Church records indicate, the Queensland Conference of the Australian Mission, of which Brisbane was a part, had a membership of 294.

30 Elder Spencer W. Kimball of the Council of the Twelve presided at the organization of the Melbourne (Australia) Stake of Zion, which was previously a part of the South Australian Mission. Elder Boyd C. Bott was sustained as stake president with Elders W. F. Davis and Maxwell Oafne as counselors. The stake has a membership of approximately two thousand. It is situated in the Australian state of Victoria. This is the third stake of the Church now functioning in Australia—Sydney, Brisbane, and Melbourne. All were organized during the year 1960.

Elders Edwin B. Jones and Sylvan H. Wittwer sustained as counselors to President George Romney of the Detroit (Michigan) Stake. They succeed Elders Ruel L. Jensen and John Klaphaak.

31 The First Presidency announced the appointment of Elder Don C. Wood of Portland, Oregon, as president of the Northwestern States Mission succeeding President Franklin D. Richards who was sustained as an Assistant to the Council of the Twelve at the recent general conference. President Wood is a medical doctor whose professional life has been in research. He is a recent resident of Bountiful, Utah, where he served as bishop of the Val Verda Ward at one time. He was a member of the district presidency in the Eastern States Mission and filled a part-time mission while pursuing his academic studies. At the time of this latest call, President Wood was serving as a counselor to President Richards in the Northwestern States Mission. With him to this new Church assignment will go his wife Geneal and their five children.

GARDEN GATE

by Violet M. Roberts

I think of it kindly:
Our old garden gate,
Which heard whispered secrets
Right after a date.
It creaked on its hinges,
But never a word
Did it ever relate.
Of love it had heard.

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Strength from the Desert

(Continued from page 899)

After his next trip into the city, Alton left, with the empty bottle and the day's pay for milk and eggs, a box of pastel chalks. Why not give this kid, with a dream in his heart, a small break? As days went by this exchange of artistic goodwill between Pedro and Alton continued, without their meeting again.

No one but Pedro could have been responsible for the unexpected visit Alton received in the late fall from a committee of artists from the city. Wouldn't he exhibit his paintings at the annual southwestern painter's outdoor art show?

"But I don't qualify," he protested. "My subjects are foreign to this locale." In the end he hung three of his paintings.

He was confused and angered at comments overheard at the show, "Modern, but emotionless; rhythm, balance, perfect technique, but no feeling no heart." After all he hadn't asked for space in their art show. He went further into his shell of introspection.

One day after the healing magic of the desert began to stir within him, he said to himself, "I'll go so far, I'll climb so high, that I'll be able to see and to feel what that crazy kid said about his desert."

And so on the strength of Pedro's goat's milk, his fresh eggs, and the desert's alchemy, he climbed to the highest peak of the Organ Mountain. It was the perfect day. In late fall, when the north-lands are snow-covered, the western desert is warm and clear. Alton looked across the valley, shimmering in sunshine, and to the far-distant mountains. He felt strength surging through his whole being. What a day for a man to drain his heart of bitterness. As he sat and gazed, a calmness fell upon him, a peace entered his heart.

He no longer saw armament installations as products of the desert, aimed at death and destruction. The White Sands Proving Grounds, the center of guided missile warfare, no longer provoked thoughts of war, but a sense of peace, in security. He no longer hated the dryness and the heat. He was seeing color, distance, light, and shadows as he had never seen them before. He arose and extended his arms in an attitude of blessing.

"Beautiful, boundless," he said aloud. "Created by a mind beyond man's conception—and I was created to paint it."

"I knew, *Señor*, you'd keep looking at the desert until you'd see its beauty. It has the gray and the blue and the purple. It has the blue-pink and the gold at sunset. This be the place to see it all. I knew someday you'd come here."

Alton lost his balance and regained it just in time to prevent the end of his artistic career.

"You little rascal, you scamp, even if you are a better artist than I am, I don't want you scaring the wits out of me. And there you go with those pretty words again. You amaze me, boy!" He gave Pedro's ear an affectionate tweak and tousled his dark hair. "Do you come here often, yourself?"

"When there are not so many errands for *Mama*, I've waited for you here before. It is the real place to see our desert. I knew you'd come, *Señor*."

"You did, huh? You are quite an artist yourself, Pedro. Thanks for the sketches under the milk bottles. They are good. By the way, fellow, have you saved up enough egg money to buy your mama that coat for Christmas?"

"No, *Señor*, we have the bad luck. Our goat, she died last month. *Mama* need all my money for food."

"Hey, look, Pedro, have I been drinking milk from a dead goat?"

"Oh, no, *Señor*, I bargain for your *leche*. On the desert we must bargain—or die. I buy your *leche* from my friend, Juan. I make five *centavos* each day on your *leche*. My *Mama* need all I make. No coat for her at Christmas. Our goat, she take bad time to die."

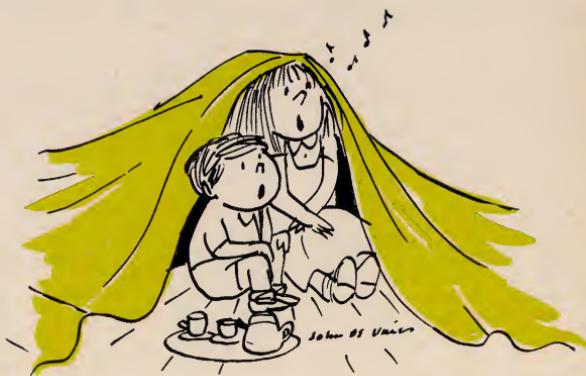
"How unkind of her," said Alton. "Five *centavos*, five cents. . . ." He stood erect and took another long look across the valley. He spoke aloud, not to Pedro, but to his inner self. "Bargain on the desert! Bargain for health, for strength, for new beauty—and for the love of a Mexican kid."

"Since you come here, *Señor*, now you will make the great painting. Now you will paint the desert."

"Yes, I shall paint the desert," said Alton.

They sat in silence, throwing small stones down the mountain side.

"Look, Pedro," said Alton, "I've been lonely out here, and I want to



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do something about it. I want to throw a big Christmas party."

"Si, Señor. Many fine artists from the city will come," said Pedro.

"No, Pedro, no artists. I want you to come, you and your *mamacita* and all the boys and girls you can find on the desert and in the village nearby. You run along now and invite them all."

The boy obeyed at once. "Adios, Señor."

Alton took a last searching look across the desert and went down the slope, carrying in his mind every facet of light and color, all the enchantment and the haunting beauty of the desert.

A buoyancy that he had not felt for months swept through him, an impatience to be about the work of transmitting to canvas the bigness, the mood, and the strength of the desert; and to plan a Christmas party, such as the children of the desert had never seen. These thoughts spurred him on, and he found himself almost running.

The painting, which no one but Pedro had seen, was finished with such speed and dexterity that Alton himself stood in awe of his own skill. No less miraculous was the peace in his heart.

The party? Nothing was lacking, as the avalanche of children swept in on Christmas Eve for the cele-

bration. Alton was prepared, he had bought all that the village had to offer of gifts and party food and had stormed the city for more.

There was a coat for *Mamacita*, such as she had never dreamed of. For Pedro there was an artist's easel, paints and brushes in all media—and tied just outside the door a live milk goat.

"I had no gift to bring you, Señor, nothing but this," said Pedro, hanging his head in shame.

Alton raised the plain brown paper that concealed a winter bouquet of such artistic arrangement and pure beauty that he hesitated to speak.

"Where? . . . How . . . Pedro."

"When you told me about the party, Señor, I start collecting, all free, from the desert."

The sweep of tumbleweed, the yucca burrs, the cacti spears, the tall whisp of dry grass, and the mesquite root, used as driftwood, was made into a piece of art that was worthy of a place beside Alton's own painting, where he proudly placed it.

As the party got under way, the valley rang with laughter. Pedro had proved himself a man about the desert. He knew everybody, and all were invited. They commingled in a symphony of happiness not unlike the way colors blend in a bouquet of flowers.

When horns were blowing at their

distracting loudest, drums were being mercilessly pounded, and laughter was rippling like waves, a knock was heard at Alton's front door.

"Mr. Alton MacCanlass?" asked a dignified man as Alton opened the door a crack. "I am Ira LaVey."

"I'm sorry, Sir, but we are in the midst of a Christmas celebration—I might say, to end all celebrations."

"I know," said Mr. LaVey, "I'm not crashing the party, I was invited."

"I beg your pardon. . . ." But before more explanation could be offered, Pedro was at the door.

"Please, Señor, I ask the great art man from the city to come, not just for the party, but to see your desert picture. Please forgive if I do wrong."

And that is how the critic, who at the art show, had been overheard to say, "too cold, no heart," now said to Alton, "Truly a great painting, a great understanding of your subject. Keep the painting as long as it has something to say to you. When there are more of its kind, and perhaps even better, and you feel that you can spare it, I should like to hang it with my collection of the greatest of the southwestern masterpieces."

Alton MacCanlass had brought Christmas to the children of the desert. A desert lad had brought peace and a new spirit of love into the heart of a man.

Heavens Opened

(Continued from page 895)

title "A Sacred Oratorio." It was signed by the poet Charles Jennens, and with it was a letter urging Handel to start working immediately on some suitable music to accompany the words.

"The Lord gave the word," the letter emphasized.

Handel scoffed. He was not a religious man. It was absurd to assume that God had anything to do with such a thing. He wished that the so-called poet, Jennens, had spent his talent writing words to an opera instead.

Wearily, he began fingering through the pages.

"He was despised and rejected of men." He read. "Neither found he any to comfort him."

Oh, how well he knew what this

feeling was! Who could better understand?

On another page he read, "God will give you rest."

Suddenly the words began to burn into his soul. They took on meaning. Perhaps it was because at this time he so needed their strength.

"Wonderful, Counselor! worthy is the Lamb! I know that my Redeemer liveth! Rejoice! Hallelujah!"

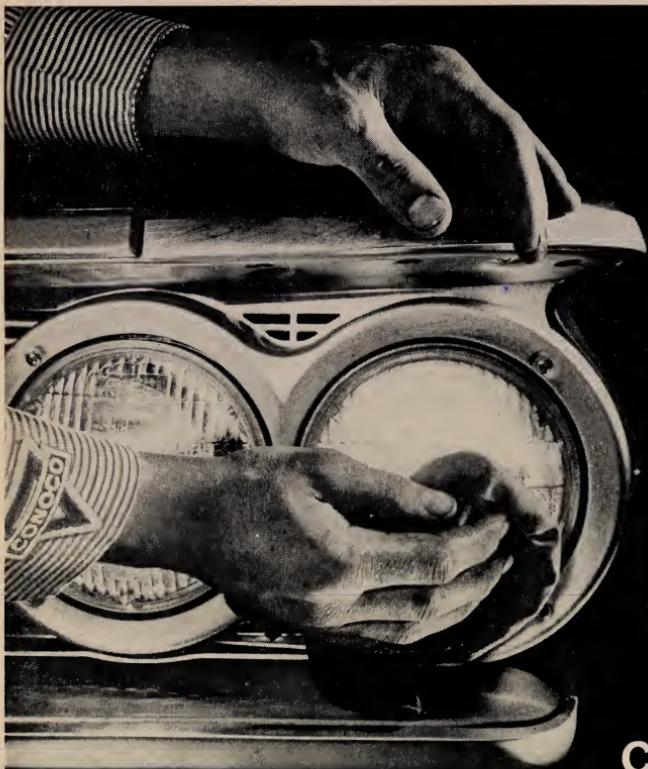
Then from some "beyondness," back into the great soul the creative fire was again kindled—and music poured forth with such flooding swiftness that Handel's pen could not keep up with its flow. Page after page yielded to the symbols of his great conception. He refused to eat, there was little time and less inclination for sleep. For twenty-two days he wrote. Often he would leave his desk and run to his clavichord—sometimes singing, "Halle-

luah," while unrestrained tears coursed down his cheeks.

When the score was finished, he fell on his bed completely exhausted. He slept as in a coma, for seventeen hours. On his little desk lay "the ripened product of his genius." *The Messiah*, an oratorio of incomparable grandeur and ineffable beauty.

He took it to London, but London would have none of him. So he took his masterpiece to Dublin, Ireland, where on April 13, 1742 it was performed for the first time. For this first performance he set to work to rehearse the largest body of singers available.

The choirs of two cathedrals were placed at his disposal. They numbered a total of twenty voices, six boys and fourteen men. Handel directed his performance from the harpsichord, at which instrument he kept time, by playing, gesticulating,



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and sometimes even shouting. This magnificent music, being heard for the first time, was overwhelmingly thrilling, even from so small a chorus. Tickets sold so rapidly that the women were told to come without their hoops and the men left their swords home to make more room. Handel insisted that all proceeds go to charity. Well he knew, that little less than a miracle had fostered this one of his creations.

Hearing of his success in Dublin, London now accepted the challenge and made ready to receive him. The Covent Garden Theater welcomed a performance. King George II was there, and when the great "Hallelujah Chorus" rose to an exalted climax, the king stood in reverence. The crowd followed his example, and the whole audience remained standing until the conclusion of the number. This time-honored custom is observed today.

Although *The Messiah* was performed thirty-four times during the life of Handel, it never was given on a scale entirely worthy of its merit until 1784 when the Handel Commemoration took place at Westminster Abbey and an orchestra of 240 players combined their talents. On this occasion, King George III ordered a repetition of both the "Hallelujah" and the "Amen" choruses.

It has been said that Handel set the Bible to music. Although this is an exaggerated statement, it is nevertheless true that *The Messiah* itself clothes with music the important scriptures between the birth and resurrection of the Savior Jesus Christ.

So as you listen to *The Messiah*,

listen with the heart. Thrill at the brilliant overture with its blend of orchestral harmony. Glory in the significant promise that "Every Valley Shall be Exalted," let your heart sing with the glad proclamation of "Unto Us a Child Is Born" and when the chorus announces the names of the Messiah: "Wonderful Counselor, Emmanuel," let your soul be filled with worship and faith in that name.

When the strings of violin, oboe, and cello merge in the cadences of the exquisite "Pastoral Symphony for Strings," extract your mind from the things of the world and for just a moment, imagine yourself on the star-silvered plains of Bethlehem. Perhaps you will hear the fluted tones of the shepherd's horn as you feel the awesome wonder of that Holy Night. You may even be allowed a glimpse of the star.

In the prophetic choral rendition of "All we, like sheep have gone astray, search your heart; for here, Handel has given us an impressive musical picture of the wanderings of a scattered flock. Then when, in reverence, you arise to your feet at the onset of the "Hallelujah Chorus," believe! Believe, as your soul soars with the music, and know this, that the heavens are not closed to man. Remember again the words of Handel when he was asked as to the impression under which he composed this glorious paragon of sound and song:

"I did think that I did see all heaven open up before me, and even the great God, himself."

If you are listening to *The Messiah* for the first time, you will, perhaps, think that it should end with this great chorus. To go on may seem anti-climax—but know this, the full

story has not yet been told, and Handel has carried the work on with undiminished interest and "Part the Third" is opened with a sublime affirmation: "I know that my Redeemer liveth." Notice the quiet simplicity of the accompaniment.

The stirring bass aria with a clarion call of a trumpet then sounds forth in the voice of prophecy: "The trumpet shall sound." Renew your faith in the resurrection and remember again the purpose of Christ's being: to fulfil the promise of life eternal. The great "Amen Chorus" as a finale should cause your full heart to exclaim, "So let it be."

Handel met with many difficulties in his later life—but never again did he despair. He went totally blind, but the eyes of his great soul glowed with ever-increasing light.

On April the sixth, at the age of seventy-four, he sat listening to an Easter rendition of his greatest achievement. When the chorus began singing "The trumpet shall sound," he slumped down in his seat. Too ill to stay for the rest of the performance, he was taken home and put to bed, never to arise again.

"Let me die on Good Friday," he once said, "that I may rejoice with the good God, my sweet Savior, on the day of his resurrection." His wish was granted, for it was on the early morning of Friday, April 14, 1759 that Handel died—but his music will live on to bring glimpses of heaven and peace to music lovers the world over.

Bibliography — "Messiah" ** Sir Malcolm Sargent (Record) *Living Biographies of Great Composers*—Thomas. *History of Music*—Volume 2.

ABSTRACT-EXPRESSIONIST

BY KATHLEEN BRIGGS

In careless ecstasy he flings
His frosty pigment at the pane,
Working with ice and wind and
chance
And spinning weather vane.

At patterns weirdly delicate
We stare with wondering eyes,
Engrossed in winter's masterpiece,
Too awed to criticize.

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These Times

(Continued from page 876)

ante peaceable, glorious results. The history of the United States, whose constitutional threads were completely severed in 1861 and stitched back together by force of arms, 1861-1877, proves that. But constitutionalism does assure considerable basis for procedure and progress toward the development of formal law. The evolution and development of systems of law is one of the great pageants of history. That systems of law of one kind or another prevail in all parts of the earth is one of the tremendous facts of life. That man seeks for some international legal order is a cause for gratitude for man's nature. If any regret the necessity for U. S. hospitality to heads of state visiting the U. N., they might recall the beautiful words of Isaiah about the law going forth from Zion. America is truly a place of refuge—a land of Zion—in these times. Where better could the U. N. meet?

2. Cultural interaction and development. Much has been made of Khrushchev's shoe-brandishing, shoe in hand instead of on foot. No editorial comment has been seen of the more important (to a social scientist) facts. These are the facts that (1) all the delegates (probably) *wore shoes and kept them on*; and (2) all the shoes were probably of one fundamental design and method of manufacture—with machine-made lasts. If a General Assembly had, by some miracle, met in 1660 or 1760 instead of 1960, there would have been as many varieties of footwear as delegates—or at least place of origin. The range would have run from primitive cloth, fiber, or animal sandals on the part of the Afro-Asian delegates, to a soft leather boot or silk pump worn by a Frenchman. The marvel in 1960 is the *uniformity* in style, utility, material, and mode of manufacture of the shoes worn by Nasser, Khrushchev, Sukarno, Eisenhower, Macmillan, and all the rest. Moreover, Eisenhower (or his family) is as likely to wear an oriental-type sandal (around the house at least) as the Asian-African delegates' constituents. Why? There are two reasons, the first being the world-wide extension of knowledge. Thomas Blanchard's

machine-made last and the Lyman Blake-Col. McKay stitching machine—or their counterparts—turn out similar shoes the world over in 1960. More and more people wear them. A remarkable fact! Second, the interchange of the world's cultures, with Western civilization dominating, has proceeded at a fantastic rate since the year 1500 A.D. Editorials of deep meaning could be written,

NO KIDDING!

BY JANE MERCHANT

He charges madly through the door
And greets the youngsters with a
roar,
Imitating Peggy's lisp,
Declaring the wind will blow a wisp
Like John away, evincing fright
At Tim's exaggerated height,
And vowing that May would bring a
round
Figure if auctioned, pound by pound.

I do not count as utter rabble
The guest who conquers me at
Scrabble,
Spills crumbs, gossips, asks my age,
And shatters vases. All my rage
And fury are reserved for one
Who teases children, just for fun.

not alone on Khrushchev's using his shoe for a drumstick, but on the fact that he wore shoes, shirt, necktie, trousers, jacket, and probably underwear, all of Western design and style. All the articles worn by nearly all the delegates, if exhibited in an anthropological museum, would not be radically different in style and mode of manufacture from those of Eisenhower and Macmillan. Imagine what interest could be generated if, at the British Museum or the Smithsonian, you were to pass by an exhibit of such a nature. What a demonstration of the penetration of the world's cultures by Western modes.

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"The American Constitution..."

RICHARD L. EVANS



This week we would let the words of the great British statesman, William E. Gladstone, suggest a subject: ". . . the American Constitution, is so far as I can see, the most wonderful word ever struck off at a given time by the brain and purpose of man."¹ This we would cite also from another source: "The Constitution of the United States is a glorious standard; . . . a heavenly banner; . . . like the cooling shades and refreshing waters of a great rock in a weary and thirsty land . . . like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun . . . founded in the wisdom of God"² "by the hands of wise men whom [God] raised up unto this very purpose."³ With the recurring anniversary of the Constitution, the contrast between the principle of freedom and the opposite intent to enslave men and their minds has become so sharp, so apparent, that gratitude for freedom and dedication to its principles and preservation could scarcely be overemphasized. In a recent significant address an eminent judge had this to say concerning these contrasts: ". . . today we face a crisis which calls upon the devotion of every citizen as never before"⁴ ". . . funds have been poured out like water . . ."⁵ for the preservation of freedom. ". . . But material benefits are not enough, we must keep the flame of freedom burning". . . "teach the youth coming on the meaning of the Declaration of Independence, of the Constitution of the United States"⁶ (and we would add with words that have no double meaning, but faith, conviction, and the willingness to live with dedication or to die for freedom)—and "create in the uncaptured nations a love of liberty like that which led our fathers to cross the seas".⁷ ". . . The oppressed should also know that the choice is not mainly between low and high standards of living, but between freedom and slavery. . . ."⁸ The following is from the words of George Washington: ". . . it is easy to foresee," he said, "that, from different causes, and from different quarters, much pains will be taken, many artifices employed, to weaken in your mind the conviction of this truth . . . against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed."⁹ And you must watch "for its preservation with jealous anxiety."¹⁰ And this from Andrew Jackson: "Our Constitution is no longer a doubtful experiment. . . . It has . . . shown the wisdom and foresight of those who framed it; . . . You have the highest of human trusts committed to your care. Providence has showered on this favored land blessings without number, and has chosen you, as the guardians of freedom, to preserve it for the benefit of the human race. May he who holds in his hands the destinies of nations make you worthy of the favors he has bestowed, and enable you, with pure hearts, and pure hands, and sleepless vigilance, to guard and defend to the end of time the great charge he has committed to your keeping."¹¹ And then he added, as fervently do we all, "Thank God that my life has been [lived] in a land of liberty."¹²

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 18, 1960. Copyright 1960.

¹William E. Gladstone, "Kin Beyond Sea."
²Joseph Smith, "The Principle of Religion."
³D&C 101:80.

⁴Florence E. Allen, U.S. Court of Appeals, 6th Circuit, Commencement Address, University of Utah, Aug. 26, 1960.

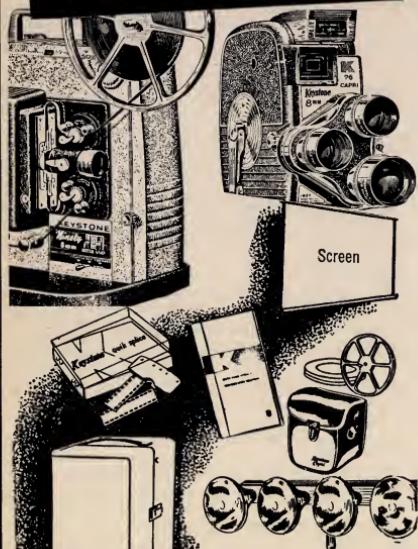
⁵George Washington, Farewell Address.
⁶Andrew Jackson, Farewell Address.

The social scientist is interested in Mr. K.'s tantrums, to be sure. They are helpful and lively clinical data—warning signals. Comforting, too, was Macmillan's elegance at imperturbable repartee. But, aware of the influences of culture on personality and behavior, the social scientist also sees—in the facts of shoes, for example—the prospect for cultural development which may yet parallel and support the quest for a more effective legal order. Blanchard's lasts, Elias Howe's sewing machine, and the Blake-McKay machines have come forth from this Western Zion. So, too, may the law with its Western moral values and Macmillan's elegance.

³ Politics. The gathering of diverse cultures and personalities, wearing shoes, for a regularly constituted meeting, insures lively, dramatic political action and behavior. The remarkable thing to the social scientist, viewing history and cultural conflict, is that—contrary to the American West not so long ago—none of the world's cowboys present at the U.N. wore guns. No one spun a six-shooter out of a holster. No one broke a chair over a delegate's head. No one threw a bottle over the bar into the mirror or onto the Secretary General's desk. There might have been a telephone "yanked" out of the wall at Castro's first hotel. But the use of the word "yanked" to form the past tense of a colloquial verb "yank," suggests that Americans in hotel rooms have sometimes not been above such behavior.

What is the upshot of such politics in such a historic, legal, and cultural milieu? To the social scientist, the prospect is encouraging—encouraging for improvement—for improvement of world morals. There will be lapses, starts, stops, retrogression. But the fifteenth session, at least to this social scientist, was a far run up the road of human destiny from the political scenes described in the Old Testament in the days of Og, king of Bashan; in the spread of the *Pax Romana*; Custer's last stand; or the Battle of Britain. If shoes, not spears, can be beaten as drumsticks, there may be a chance for more plowshares out of swords. The peoples of the world, watching future sessions of the General Assembly, can help decide. Maybe all delegates will eventually keep their shoes on, feet warm, heads cool.

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Knowledge is Power
(Continued from page 893)

do me?"

How then can we instill in the hearts of these energetic youth a lasting interest in and love for the gospel? Here are a few suggestions:

1. *Give Them a Vision of the Work.* Joseph Smith was a great teacher because he could enthral men by giving them a vision of their possibilities that would keep them standing in sun or rain for hours to hear his message. As teachers we should strive to help our students see the value and worth of the material we are trying to impart. It must be vital and applicable in their lives now, as well as in the future.

2. *Be Enthusiastic.* Nothing is so contagious as enthusiasm. He that has a spark in his eye and voice is sure to kindle a fire in the hearts of his listeners. How can a teacher expect students to have interest in that which neither stimulates nor motivates them?

3. *Use Problems.* Students of all ages respond to real life problems with enthusiasm. Thinking is fun and exciting when we are concentrating on problems that have meaning in our lives.

4. *Emotional Involvement.* We live more by our feelings than by reason. If you want to excite interest in your class, endeavor to get the students emotionally involved in the material or problem under discussion.

5. *Progression.* Have you ever sat in a class and felt that you were not getting anywhere? Keep your discussion moving. Let the students feel they are making progress as they move towards some worthwhile goal.

6. *Humor.* "Laughter is the oil that lubricates the machinery of life." Nothing secures interest quite as quickly as good humor. Caution should be taken not to carry a little nonsense too far, but, generally, more humor should be encouraged when it is wholesome and grows naturally out of the subject at hand.

Putting Knowledge to Work

A trained teacher might develop a thirst for knowledge in the minds of his students, but unless he also develops in them the ability and the desire to use this knowledge he has

surely failed. Knowledge that cannot be used in meeting real life situations will soon be forgotten and discarded. Whenever we face a problem or decision in life, our minds immediately endeavor to recall knowledge which will give direction to the action we must take. If we are able to draw from our minds the right knowledge, the problem can be solved, and progress has been accomplished. Therefore, the more knowledge we acquire the better equipped we are to face life.

Help Students Develop the Ability to Think

The best thinkers are the most successful people in life and of greatest service in building the kingdom of God on earth. When we calculate what tremendous strides have been made since men learned to reason according to the scientific process, we can begin in part to see the value of ordering our thinking. Try the following to help students use the knowledge they have gained to solve life's problems:

1. *Use Problems.* Select a real life problem that relates to the lesson you are teaching and write it on the chalk board.

2. *Get the Facts.* Encourage the students to state whatever opinions or facts they have regarding the problem. Write these on the board as they are given. If the facts are insufficient to warrant a conclusion, the students should be encouraged to search for further information or the teacher can mention facts that are pertinent to the particular problem. The teacher should encourage pros and cons of the question under discussion.

3. *The Conclusion.* When all the facts relevant to the problem have been stated, the students, with the guidance of the teacher, should come to a conclusion.

4. *Test the Conclusion.* After the class has reached their conclusion, they should be directed to test their conclusion to see whether it is logical and in harmony with the stated facts and, further, whether it is consistent with truths they are already acquainted with in their studies—that is, does the conclusion stand up in the light of the revealed word of God? That which is not in harmony with the "scriptures" must be rejected.



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Personal assurance as to the rightness of a conclusion can be ascertained through the medium of prayer as explained by the Lord to Oliver Cowdery when he desired to assist the Prophet Joseph in the translation of the Book of Mormon. (D&C 9.) This is not contrary to the scientific method for, as proclaimed by Moroni, ". . . by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.)

Remember, truth is in harmony with all the facts. Poor thinkers generally make little use of facts but instead are wholly directed by their feelings or opinions and become ideal targets for propaganda and questionable advertisement. As an exercise in testing the accuracy of facts, or supposed facts, encourage the students to test the validity of tobacco or drinking advertisements that seem so desirable and tempting.

We need not fear that our young people will be led astray by perverse or false philosophies if they have been taught to think well and have a clear understanding of gospel principles. Teachers as well as members of the Church are commanded to, ". . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.) But in our seeking we must remember to seek also the Spirit of the Lord, for as Lehi warns, ". . . to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:29.) And if we will do this, the Lord has promised that we shall receive special power from above in this great calling.

". . . Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:15-16.)

Simple as it seems, it was a great discovery that the key of knowledge could turn both ways, that it could open, as well as lock, the door of power to the many.

—J. R. Lowell, *Among My Books*

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Dec 2-3	BYU at Univ. of Washington	9:00 PM	Jan. 14	BYU at Univ. of Wyoming	8:00 PM
Dec. 9	BYU at Univ. of Oklahoma	8:00 PM	Jan. 20	BYU vs Univ. of Utah	8:00 PM
Dec. 10	BYU vs Univ. of Miami (Florida)	8:00 PM	Jan. 27	BYU vs Utah State Univ.	8:00 PM
Dec. 12	BYU vs Texas Christian Univ.	8:00 PM	Feb. 2	BYU at New Mexico Univ.	8:00 PM
Dec. 15	BYU vs Memphis State	8:00 PM	Feb. 4	BYU at Denver University	8:15 PM
Dec. 17	BYU vs New Mexico State	8:00 PM	Feb. 11	BYU at Utah State Univ.	8:00 PM
Dec. 20	BYU vs. Univ. of Kansas	8:00 PM	Feb. 17	BYU vs Univ. of Wyoming	8:00 PM
Dec. 22	BYU vs Kent State	8:00 PM	Feb. 18	BYU vs Calarada State U.	8:00 PM
Dec. 27	BYU at Univ. of Louisville	7:00 PM	Feb. 23	BYU at Univ. of Utah	8:00 PM
Dec. 29-30	BYU in Painesetta, Tournament TBA* Greenville, S.C. LSU, Citadel, Furman		Feb. 25	BYU at Montana State Univ.	8:00 PM
Jan. 7	BYU vs Montana State Univ.	8:00 PM	March 3	BYU vs Denver University	8:00 PM
Jan. 13	BYU at Colorado State U.	8:00 PM	March 4	BYU vs New Mexico Univ.	8:00 PM

*TBA (time to be announced.)

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Mama's Conscience
(Continued from page 890)

put to correlate the "twigs resembling crosses." But Mama said that observing the natural conservational concepts linked our human destinies to the natural. And that this was good. She'd probably be surprised to know that now, firs and pines, like ours, add up to thirty million trees used in the United States alone—the physical action that signifies the country's spiritual acceptance of "God's gift to us." But she'd be glad.

Mama liked the "twigs resembling crosses" and that may be why she started her "tree for tree" campaign. When we took a pine from our grove, we potted a seedling fir for our table. Mama had ordered 100 seedling firs—the balsam—and bedded them down in a hot-frame for this purpose. That's where the table tree came from. The firs thrived and after their Christmas debut, were planted to a permanent spot in Mama's cow pasture. There, in the ratio of a fir for every Christmas-tree pine of my childhood, most of them flourish vigorously as wind-breaks to this day.

Life without liberty

RICHARD L. EVANS



Last week in commenting on the anniversary of what Gladstone called the "... American Constitution,"¹ we included some recent quotations from a "Challenge to the Citizen," by a distinguished judge—and now would cite some further sentences from the same source. In speaking of forces that would altogether undermine freedom, these sobering contrasts were included, as to the lives of those who live without liberty, with "no right to possess property, real or personal, to travel abroad or live abroad, to read foreign literature, . . . to choose between different candidates with different platforms in the elections . . . no church . . . to worship God according to . . . conscience, no private organization whatever its importance and value to the community, . . . no right to emigrate, . . . no right to rent an apartment, no right to live by themselves in privacy, no right to print or publish their own or other persons' writings, no right to support political ideas other than the ideologies of the State. . . . Free interchange of thought between friends and family becomes difficult and even dangerous . . . deprived of the conceptions of justice and liberty which have inspired men through the ages. The most tragic element in the situation is that [he who lives under such circumstances] comforts himself with the thought that a system, which denies justice and freedom, is right. He is not allowed to see and consider another."² With these sobering facts before us, fervently we would say thank God for government by law instead of by men, and for the God-given free agency of man, which gives the right to choose. And now we would close with a fervent plea from a distinguished statesman of our time: "God grant that in his infinite mercy, in his love for his erring children, that spirit of belief and understanding may come to us . . . ere it is too late, and again enkindle in our souls the love of truth over error, of freedom over slavery, of independence over dependence, a reverence for human rights and free local self-government over despotism and tyranny, that shall carry on this free people through the gamut of unnumbered centuries yet to come."

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 25, 1960. Copyright 1960.

¹William E. Gladstone, "Kin Beyond Sea."

²Florence E. Allen, U. S. Court of Appeals, 6th Circuit, Commencement Address, University of Utah, Aug. 26, 1960.

³Hon. J. Reuben Clark, Jr., Washington Birthday address, Feb. 22, 1935.

Oh, but that tree in our living-room—that gift-decked Christmas tree! That symbol that took away "hard times." Maybe it wasn't important, holding only creations of our own hands, small parts of ourselves, insignificant as far as value was concerned. But Mama said they spread the feeling that kindness and friendship, good fellowship and unselfishness, were the parts of ourselves that we were trying to give away. She said this personal approach was fitting for Christmas time and all the time, and that we should always endeavor to observe such a custom. She saw to it that her children did observe the custom and tried to appreciate the part that the forest tree played in the celebration. I remember once I invited a friend to our Christmas-tree party on Christmas Eve, unbeknown to Mama. My failure to tell her of this visitor accounted for me receiving only a jar of Vick's Salve, as my present had been given to my friend. Though I was hurt at being slighted by Santa and questioned the importance of the Christmas-tree custom which, after all, was not the fun I had anticipated, I have come to see what Mama intended—that to truly enjoy it, we must share our Christmas with others.

Like Mama said, our conscience must be clear, and whose could be if others were denied the joy of Christmas . . . of giving from the heart . . . of receiving with pleasure and humility; of linking our being to the natural. For you see, while giving my present to my friend which left me with only a necessity hurriedly scraped-up, Mama had bestowed on me "the privilege of planting the Christmas tree to its new home—a gift from you and God, and always a friend to man . . .".

It may be that none of this seems important in a day when the Christmas tree is commonplace in two-thirds of all American homes at Yule-time.

But it does explain to me why the Christmas tree is a symbol of a living Christmas Spirit; that inherent in a love of growing things is a kinship with nature, that through a symbol, at times, we may feel that we are keeping faith. The symbol—a Christmas tree—the faith in the God who gave us trees as gifts. That belief cleared Mama's conscience, and it's good enough for me.

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*"Go, ye messengers of glory;
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That a glorious angel flies;
Great and mighty,
With a message from the skies.*

*"Go to every tribe and nation,
Visit every land and clime;
Sound to all the proclamation;
Tell to all the truth sublime:
That the gospel
Does in ancient glory shine.*

*"Go, to all the gospel carry;
Let the joyful news abound;
Go till every nation hear you,
Jew and Gentile greet the sound;
Let the gospel
Echo all the earth around.*

*"Bearing seed of heavenly virtue,
Scatter it o'er all the earth;
Go! Jehovah will support you,
Gather all the sheaves of worth,
Then, with Jesus,
Reign in glory on the earth."*

—PRESIDENT JOHN TAYLOR

Every man who holds the Melchizedek Priesthood has both a special privilege and a solemn obligation where the great missionary program of the Church is concerned.

As the Lord's agents—as brethren who hold a commission from him to act in his name for the salvation of men—what is our missionary obligation? Are our priesthood quorums so officered, organized, and arranged as to enable and encourage us to fulfil our missionary commitments?

It is well known that every member of the Church, old and young, male and female, priesthood holder or not, has an obligation to preach the gospel and try to bring others into the Church. ". . . it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.)

In the waters of baptism every new convert assumes a contractual obligation to do certain things as a prelude to the receipt of the Lord's blessings. Where missionary work is concerned, the language of the baptismal covenant stipulates: ". . . stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life." (Mosiah 18:9.)

President David O. McKay suggested in a recent general conference that every member of the Church should make a convert to the Church each year.

Such a course of missionary endeavor requires no

special call, appointment, or setting apart. Church members automatically have the obligation to tell the message of the restoration to others.

Members of the Church may well invite their nonmember friends into their homes for dinner or other entertainment, and then teach the gospel to them. A most profitable undertaking is to read the Book of Mormon with nonmembers. On trains and busses, at work and on the athletic field, in clubs and social units, at home and abroad, "in all places that ye may be in," those having testimonies of the gospel should take every honorable opportunity to tell the story of Joseph Smith and the restoration and explain the basic principles of the plan of salvation.

Because they are baptized members of the Church, priesthood bearers have this basic standing obligation to do missionary work in an unofficial way and without special appointment. But in addition, because they do hold the priesthood and are the Lord's agents, they have a special responsibility where the official, organized missionary work of the Church is concerned.

Priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. Where nonmembers of the Church are concerned, one of the first things that must happen to lead them to salvation is to preach the gospel to them. And the organized missionary work of the Church is carried by priesthood organizations.

Speaking of the responsibilities of Church officers to carry on in their respective fields of assignment,

OF GLORY



Joseph Smith said: "After all that has been said, the greatest and most important duty is to preach the gospel." (*History of the Church*, Vol. 2, p. 478.)

At the present time this organized missionary work is carried on primarily through stake missions and foreign missions. Districts within the full-time missions also have missionary programs which are analogous to those conducted in the stakes.

Now where do priesthood quorums fit into this great missionary program? And what should they do to hasten its effective and glorious accomplishment?

Among other things, every Melchizedek Priesthood quorum—elder, seventy, and high priest—should have an affirmative, well-organized quorum program covering at least the following matters:

1. *Train quorum members for effective service in stake and foreign missions.*

Part of the regular quorum program is to study the gospel. All quorum members should participate in the regular priesthood classes. Recurring schools on week nights for elders and their wives should be held. Quorums should undertake projects to have their members read the Book of Mormon and the other standard works of the Church. Cottage meetings should be held in the homes of inactive members as part of the priesthood reactivation program of the Church. As a by-product of these meetings, those conducting them will gain experience in missionary work.

2. *Supply laborers in the vineyard.*

Elders, seventies, and high priests who are worthy

and qualified and whose circumstances permit should serve as missionaries both at home and abroad. Where the needs of the ministry require, as many as four of the presidents of each quorum of seventy may be called on stake or foreign missions at all times. As a standing guide, it is hoped that every worthy and qualified young elder may be given the privilege of foreign missionary service. Older brethren may be called with their wives, the two of them going out to proselyte and also teach new converts in small branches how the programs of the Church operate.

3. *Provide financial assistance where needed.*

Fortunately most individuals or their families can carry the financial burden of missionary work. This they should always do where it is at all possible. Missionaries and their families should be given the opportunity to sacrifice of their means for the building up of the kingdom. But there are, of course, instances in which some persons need assistance. This may be supplied as necessary by priesthood quorums.

Every Melchizedek Priesthood quorum—elder, seventy, and high priest—should have an active missionary fund. Through projects, or donations, or whatever is appropriate, quorums should raise and spend substantial sums in the missionary cause. If there is not pressing need for these funds locally, they should be transmitted to the First Presidency for use in the foreign missions where the need is urgent.

4. *Undertake a project to create a missionary spirit and consciousness among the Saints generally.*

Encourage individual families to start mission savings accounts for the support of their members in the mission fields. Induce quorum members and others to include frequently in their family prayers petitions that their sons may go on missions at the proper time. Support missionary farewells. Speak on missionary subjects from time to time in Church meetings. Seek to instill into the hearts of all Church members, and especially those of pre-missionary age, the feeling that there is an obligation to do missionary work which rests upon every priesthood bearer.

5. *Assist in fellowshiping new converts.*

This is a vital Church program. New members must be made welcome and given work to do in the various organizations. Every person should make it a point to put his arm around new converts, as it were, and make their entrance into the Church and its various organizations a smooth and happy one.

6. *Actively assist those on missions.*

Write letters. Send financial remembrances. Provide referral names for proselyting purposes. Recognize stake and foreign missionaries who attend Church. Make baptismal fonts available whenever they are needed.

THE PRESIDING BISHOPRIC'S PAGE

AWARD QUESTIONNAIRE FOR BISHOPS

How many of your young men will receive Aaronic Priesthood individual awards for 1960? Have you checked the records of each one carefully for accuracy and completeness? Have you provided the means and incentive for each one to fill his minimum requirements? Will your list of the names of qualifiers be submitted to the Presiding Bishopric's Office soon after the first of the year? Have you appointed a date for your award night? Have you provided for an enjoyable and inspirational program? Have you created in each Aaronic Priesthood bearer a desire for and an appreciation of the individual award certificate? Will it be valued by each one as a prized possession? Have you instilled in the mind of each young man the idea that the award represents not only the measured accomplishments for which it is given but the difficulty to objectively measure standards of magnifying the priesthood and being a true blue Latter-day Saint? Will you be proud of the group to whom you award the certificates? Will those who didn't qualify feel resentful? Will their failing to receive an award be an incentive to qualify for 1961? Will you be proud to be the bishop of each young man who receives one?

THE CONQUEST OF FEAR

The work with senior members of the Aaronic Priesthood is primarily a conquest of fear, the fears of the senior members themselves and the fears of leaders.

Fears are varied and many. They exist in the forms of timidity, doubt, jealousy, and ignorance. They are negative in nature. Like weeds in a garden, they are weeds of the mind. Unless they are under control, they choke out faith and positive constructive action. They bind men in the bondage of inactivity. Fears are the creation of men's minds. They seem more ominous than they really are. They flee when the mind is filled with positive thoughts as shadows disappear in the sunlight.

The success of the program for senior members depends not only on group advisers helping senior members release themselves from the fears that bind them from participation in the Church but also in controlling their own fears that keep them from making their contacts with senior members.

Great goals are seldom reached by men who allow fears to dim their vision. Courage is an attribute of success. Failure is the outcome of fear and despair. He who would attain greatness must be willing to risk failure and hardship. He who would reach worthy summits must climb the steep and rocky mountain trails. The glory road is beset with oppositions every inch. Only effort and obedience, born of courage and faith, can win for us the joy of accomplishment and the plaudits of our Father in heaven.

Faith and courage are gifts of God but must be cultivated if they are to become the driving forces of attainment. To strengthen courage, one must seek knowledge, cultivate ability, develop self-mastery, and determination. Persistence born of faith and courage is an irresistible force that pushes aside the oppositions of life and gives strength to body and spirit in the struggle to attain exaltation in the kingdom of God.

Group advisers and those who are called to work with senior members should stifle their fears with courage and faith and supply the necessary encouragement to release their group members from the bondage of the fears that kill accomplishment and keep them from advancement in the priesthood.

WARD TEACHING SUPPLEMENT:
RESOLUTION AND REPENTANCE

CHRISTMAS SEASON IDEAL
FOR SENIOR MEMBER ACTIVITY

A New Year's resolution is a resolution only if it is consummated. The so-called broken resolutions of the first week in January are not resolutions at all. They are but passing fancies, not made to withstand oppositions or temptations. They are created only to crumble at the first evidence of resistance, hardship, or sacrifice. They are formed with the "something for nothing" ingredient as the chief substance.

True resolution has purpose. Its substance is perseverance, determination, and action. Its opposition is overcome before it is met. It is almost a twin to omnipotence. Resolution is the blueprint and life of reform. It is an essential foundation stone for repentance. It is the product of planning and self-discipline. It is the seeking and discovery of will power and self-mastery. It is the invited power of God combining with the determination of the resolution maker to live a better life.

Resolution doesn't nor shouldn't procrastinate or wait for dates. It begins with the awareness of a weakness or a problem. Such problems may manifest themselves on any or every day of the year. Every day is discovery day and resolution day. A daily inventory of one's character, qualities, and deficiencies is very important to success. Equally important is the due consideration of the resistances to be faced and the power of opposition to repentance. The formation of a real resolution takes time and effort. It envisions every resistance to be met. It evaluates possible outcomes and chooses worthy goals. It predetermines the strength of the opposing forces and provides and tests the implements to overcome them. It wins the victory before the battle.

A resolution is dauntless. It is the expression of self-confidence. One can do what he makes up his mind to do if his goals are worthy. It embraces the assurance that God stands ready to supply the added power when his own limits have been reached.

Let every day be a time of reflection and evaluation, a time of repentance. Recognize the mistakes of the past and present. Consider carefully the consequences of the same. Set objectives of omission and commission. It is as important to resolve to do the things that should be done as to refrain from doing that which shouldn't. Resolve that these goals will be reached and reforms will be automatic. Out of it will emerge happiness, freedom, and a more beautiful life.

Those who are called to work with senior members of the Aaronic Priesthood should not minimize their activities during the Christmas season.

Christmas should have great significance to all who hold the priesthood and especially to those responsible for the direction and promotion of priesthood activities. It is, for obvious reasons, the time to intensify rather than relax on priesthood promotion. At this season, men are more susceptible to the teachings of the Savior and are more amenable to invitations to serve in the Church. Because of the Christmas atmosphere, it is easier to engage in fruitful gospel discussions.

Christmas is a joyful time. It brings universal attention to the Savior, his birth, and his mission. It instils in the hearts of people everywhere, a feeling of brotherly love and goodwill.

Men, at Christmas time, are closer to their families. There is a little greater appreciation for family life and a deeper love for every family member. With the gospel's promise of conditional perpetuation of family life after death, this is a wonderful opportunity to motivate men to qualify themselves for advancement to the Melchizedek Priesthood.

Christmas creates friendship opportunities. It is marvelous what a Christmas card or letter will do to win a man's respect and lay the foundation for winning his friendship.

Social opportunities at Christmas time are natural. It is an ideal time to bring senior members together in socials. Christmas service projects are easy to promote and so productive of good.

Don't neglect the opportunities that Christmas affords to contact senior members. The little sacrifice of time and effort will be greatly rewarding. No greater Christmas gift can be given a man than to encourage him to magnify his priesthood.

TODAY'S FAMILY.
FLORENCE B. PINNOCK, EDITOR





A joyous Christmas is a parade of happy yesterdays. For this day to be wonderful it must be built on happy past Christmases. It must be created out of an accumulation of memories. Why is it that the memories of our childhood Christmases are so precious? I believe it stems from the thought in back of the words, "We always did the same things every Christmas."

Traditions made this day choice. As you start to plan this Christmas, last Christmas is so important—not just for the tree decorations accumulated from year to year, but for all the traditions you have built around every minute of the day. The oyster stew you always eat in front of the open fire Christmas Eve, the pecan waffles that are an always for Christmas breakfast, the reading together as a family Dickens' *Christmas Carol*, the grandparents who always have the place of honor at the dinner table, the cookie tree on the corner table in the dining room, the nativity scene in the living room, the pounds and pounds of luscious creamy caramels that say Merry Christmas from you to friends everywhere, the hot wassail ready for the carolers at the door, the certain way the stockings must be hung on the mantle, the strains of "peace on earth" coming from a record as the children march one by one, the littlest first, into the living room Christmas morning, the candy cane and the orange always at the top of each stocking and something very precious in the toe, the constant stream of young people coming to call, the current Christmas record playing over and over again on the hi fi, the time taken at the end of the day to say "thank you" to each other and an extra hug for Mother and Dad because "it has been the best Christmas ever"—all this and more is what makes a merry Christmas.

May your Christmas this year be filled with happy doing, joyous giving, and merry eating. This giving and eating and doing can be so happily combined. Every member of the family can get into the act. This year let's concentrate on making cookies and candies. One family I know sets aside a cookie day each holiday time to mix and bake and pack delicious cookies. This day is usually December 21st, the shortest day of the year and so much to be done in it, every minute of it fun. The cookies to be given, that are packed just in a festive box, make a welcome present, but those lovingly packed in an amusing cookie jar, a shiny new loaf tin, a bright casserole, a copper Jello mold, a wooden bowl, a pizza pan, a wicker basket, a painted tray make an extra special holiday treat. The recipe should accompany the gift. It will add so much to its value. Write



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the recipe on a 3 by 5 card but add a Christmas touch. A holiday sticker or a border of holly tape will do just this. The cook's signature also belongs on the card.

Let me give you five choice cookie recipes for Christmas giving. Each one is very special in its own way.

Mincemeat Cushions

1½ cups butter or margarine
1½ cups sugar
2 eggs
1½ teaspoons vanilla
1½ teaspoons grated orange peel
4 cups flour
3 teaspoons baking powder

Autumn leaves its lesson . . .

RICHARD L. EVANS



Somewhere we have read a sentence which says "God is in the . . . march of the seasons. . .".¹ At this season of harvest it seems to be so. The changing of seasons is an always awesome sight. And awesome would it also be if one of them failed to follow in order. But blessedly the Creator and Administrator of heaven and earth has not left such things to chance: "He comprehendeth all things, and all things are before him, . . . And . . . he hath given a law unto all things, by which they move in their times and their seasons; . . . and any man who hath seen any or the least of these hath seen God moving in his majesty and power."² As to Autumn, Lin Yutang gave us these sentences many seasons ago: ". . . I like spring," he said, "but it is too young. I like summer, but it is too proud. So I like best of all autumn, because its leaves are a little yellow, its tone mellower, its colors richer, and it is tinged a little with sorrow. . . . Its golden richness speaks not of the innocence of spring, nor of the power of summer, but of the mellowness and kindly wisdom of approaching age. It knows the limitations of life and is content."³ Such are some thoughts on the mellowing mood of Autumn—a season that leaves its lesson—the lesson that before the harvest there are the plowing, and the planting, the period of preparation. There are always cause and consequence and the ever-present importance of improving, of repenting, and of performing the work that each season suggests. "Cause and effect," said Emerson, "means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed. . . . There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfillment of every contract, so that honest service cannot come to loss. . . . Every stroke shall be repaid."⁴ And so it is—and so is the Autumn season—with its law of harvest—of cause and consequence—of return for the plowing and the planting, for the preparation—and Autumn suggests that youth should look to itself while yet there is time to prepare for the "seed and fruit cannot be severed."⁵

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 2, 1960. Copyright 1960.

John Lanahan
DSRC 88-41-42, 47.
Lin Yutang, *My Country and My People*.
Emerson, *Compensation*.

½ teaspoon salt
about 3 tablespoons milk

Cream the shortening and sugar together. Add the eggs and beat until light. Add the vanilla and orange peel. Sift together the flour, baking powder, salt, and stir into the first mixture along with the milk until it is firm and mixed well together. Chill. Divide in half. Roll out to about ½ inch thickness. Cut with cookie cutter. Cut small Christmas trees in center of half the cookies. Place a teaspoon of filling on each plain cookie. Top with a cut-out cookie; crease edges with fork. Bake at 375 degrees F. about 10 to 12 minutes.

Mincemeat filling: Break up into pieces mincemeat from one 9 ounce package. Add ½ cup orange juice and ¼ cup lemon juice, 2 tablespoons sugar, 3 teaspoons grated orange peel, and 1½ teaspoons grated lemon peel. Heat and stir until lumps are broken. Simmer 1 minute. Cool. Add ½ cup of chopped nuts.

Now for an easy cookie to make in a jiffy. Just have on hand a package of brownie mix, some coconut, and a can of condensed milk.

Goodies

Mix up a package of brownie mix and add a few chopped nuts. Spread in a greased 9 by 9-inch pan. Bake at 350 degrees F. for about 30 minutes. In the meantime mix 1 cup of flaked coconut with ¼ cup condensed milk and ½ teaspoon of almond flavoring. Sprinkle evenly over the cooked brownies and bake for another 10 minutes or until it is all bubbly and brown.

Some cookies pack and carry much better than others, this next recipe makes just such a cookie.

Christmas Chews

2 tablespoons butter
2 eggs
1 cup brown sugar very firmly packed
6 tablespoons flour
¼ teaspoon baking soda
¼ teaspoon salt
1 cup chopped nuts
1½ teaspoons vanilla
Powdered sugar

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6 tablespoons flour
1½ teaspoons vanilla

Melt the butter and stir in the sugar. Mix in well-beaten egg, nuts, flour, and vanilla. Drop from a teaspoon onto a greased and floured cookie sheet. Have the cookies about 5 inches apart because they will spread. Bake about 9 minutes. After taking from the oven let stand one minute, no longer, and remove from the pan with a large spatula. Do this very carefully—they may wrinkle a bit but with practice you will be able to take them from the pan perfectly.

There is always someone who prefers a "not too sweet" cookie, and shortbread just fills this order.

Scotch Shortbread

3 cups sifted all-purpose flour
1 cup butter
1 cup of firmly packed powdered sugar

Sift the flour, measure, and sift again right onto your breadboard. Work the butter until it is very soft, then gradually work in the sugar. Dump the sugar mixture on the flour and knead thoroughly until they are worked together well. It will not form a ball but will be quite crumbly. Put into a 9-inch square pan that has been greased. Press down so it fills the pan. Bake at 350 F. degrees for 30 minutes or until a light brown color. Remove from pan and cut into one-inch squares.

Homemade candy and Christmas go together like hot wassail and a cold night. A heartwarming tradition can be built up around a candy-making day. Of course the children are included in the fun. Let's plan some candies that are especially interesting for the children to help make and which also make unusual gifts. These sweets come under the taffy classification.

What is more fun than a candy pull, and what candy packs and keeps better than a chewy taffy? These candies can be made quite glamorous by special coloring, flavoring, and wrapping. Again as we did with cookies let us choose useful, clever containers to hold these sweets. Tall glass jars are the obvious containers, and they are beautiful filled with gaily wrapped candies.

But let us add some other sugges-

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Fruited Baba Makes 1 cake

½ cup Blue Bonnet Margarine
½ cup sugar
2 eggs
1 teaspoon vanilla
1 package Fleischmann's Active Dry Yeast
½ cup very warm water
½ cup dry milk solids
2 cups sifted flour
½ cup raisins
½ cup chopped walnuts
½ cup apricot nectar
½ cup sugar
1 tablespoon lemon juice

Cream margarine and sugar. Add eggs and vanilla, beating well. Dissolve yeast in very warm water. Stir dry milk solids into yeast mixture. Add flour and yeast mixture to creamed mixture. Blend at lowest speed of

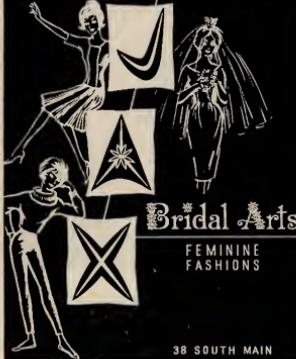
electric mixer, then beat at highest speed for six minutes. Place batter in a warm place, free from draft, until surface is bubbly, about 1½ hours. Combine batter, raisins and walnuts. Pour into greased and floured 2-quart mold. Set in warm place until surface is bubbly (about 1 hour).

Bake at 375°F. 35-40 minutes. Remove from pan. Cool slightly. Meanwhile combine apricot nectar and sugar in saucepan. Simmer 10 minutes. Add lemon juice. Prick surface of cake. Spoon sauce over cake, repeating process until syrup is used.



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tions. How about filling inexpensive novel pots and pans; unusual bowls; plastic bags to be used later for slipper or sweater holders, woven baskets, popcorn poppers, clever-colored gift paper bags, king-size salad mold, set of tall 14 ounce drinking glasses, or, in other words, any gift with a hollow center to fill can be stuffed with Christmasy wrapped chews and will be welcomed with a hearty smile and an enthusiastic "thank you."

Let us begin with that extra fancy butter mint recipe. This is the only candy mentioned here that I would suggest that mother make without the help of the children. Great care should be taken to follow the recipe exactly. When the time comes to stretch it, the candy is still very hot and must be pulled to just the right degree to stretch out into long ropes and cut into one inch cushions. This candy is a rich taffy turned into a buttery cream when left standing in a covered tin container.

Butter Mints

- 1 cup hot water
- $\frac{1}{4}$ pound of butter
- 3 cups sugar
- 2 teaspoons of white Karo
- peppermint

Mix the first 4 ingredients together and stir over heat until dissolved, put the lid on the pan, and let cook slowly 3 minutes. Remove lid, cook on medium heat until it threads—or to 250 degrees F. if at an altitude of between 4000 and 5000 feet. A thread test is between a hard ball and a soft-crack test. Pour onto buttered slab. Pick up and pull as soon as possible. Add peppermint extract. Stretch until it will hold its shape when pulled out on a table. Cut with scissors in one-inch pieces. Always pack these mints in an airtight tin for at least three days. They make precious gifts packed in those decorated English tin containers.

Now would you like to try an extra special creamy chewy taffy? Here is a delicious one.

Marshmallow Taffy

- 1 cup water
- $1\frac{1}{2}$ cups sugar
- 1 teaspoon white corn syrup
- 2 tablespoons butter
- 1 jar (8 oz.) marshmallow cream

$\frac{1}{2}$ teaspoon vanilla or peppermint extract
coloring if desired

Boil the water and sugar and syrup together until a drop tested in cold water separates into threads which are hard but not brittle, at 270 degrees F. at sea level. Remove from heat and stir in butter until melted. Stir a thin stream of hot syrup into the marshmallow cream until well mixed. Add flavoring and food coloring of your choice. Turn out on a greased slab and let cool. When cool, grease your hands, and snip off small pieces of taffy with scissors and shape into cylinders. Wrap individually in waxed paper or foil.

To fill that very useful gift pan let's make a down-to-earth molasses taffy with a little special twist. This candy is wonderful for the children to stretch. It seems that it cannot be spoiled by too long pulling.

Molasses Kisses

- $\frac{2}{3}$ cup light molasses
- $\frac{2}{3}$ cup sugar
- $\frac{2}{3}$ cup light corn syrup
- $\frac{1}{2}$ cup hot water
- $\frac{1}{4}$ teaspoon cream of tartar
- $\frac{1}{4}$ cup soft butter or margarine
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon vanilla

In a 4-quart saucepan—and this is important or it will boil over—mix the first 5 ingredients. When thoroughly mixed, cook and stir until sugar is dissolved. Continue cooking without stirring to the soft-ball stage, then add the butter and salt. Cook again to the hard-ball stage, stirring occasionally to prevent scorching. Remove from heat and pour on greased slab or large cookie sheet. While candy cools, keep turning the edges toward the center so that cooling is uniform. When it is cool enough to handle, add the vanilla and pull until candy turns lighter in color. Stretch into long ropes and cut with scissors into 1-inch pieces. Wrap. If you would like a little different twist after pulling the candy, roll out into long rolls 4 inches wide and $\frac{1}{8}$ inch thick. Spoon a fine piping of peanut butter down the center of the strip and overlap sides of candy over peanut butter, making a long roll about 1 inch in diameter. Cut into indi-

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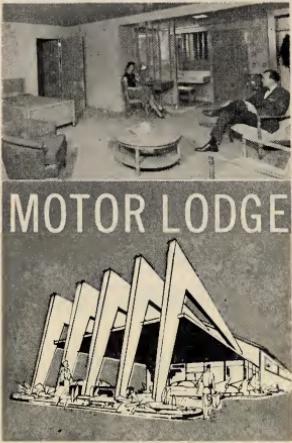
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vidual kisses and wrap in waxed paper or foil.

Chocolate is a favorite with so many people, and chocolate taffy kisses have a lingering chocolate flavor.

Taffy C's

2 cups sugar
 $\frac{1}{2}$ cup light corn syrup
 $\frac{1}{4}$ cup water
 $\frac{1}{2}$ teaspoon salt
 $1\frac{1}{4}$ teaspoons glycerin (available in drugstore)
2 sqs. (2 oz.) unsweetened chocolate
1 teaspoon vanilla
2 tablespoons butter

Mix the first 5 ingredients in a 2-quart saucepan and cook until mixture reaches the hard-ball stage. Remove from heat and stir in melted chocolate and butter. Pour on oiled slab to cool. While mixture cools keep folding the edges toward the center so it will cool uniformly. Add vanilla, butter hands, and pull until candy turns a lighter shade. Stretch into a thick rope and cut in 1 inch chunks. Wrap in waxed paper or foil.

Someone remarked the other day that it had been years since she had tasted good old-fashioned honey taffy. Here is one for that very special friend.

Honey Boy Taffy

2 cups sugar
6 tablespoons cornstarch
 $\frac{1}{2}$ teaspoon salt
1 cup water
 $1\frac{1}{4}$ cups honey

Mix the sugar and cornstarch and salt together in a saucepan. Stir in the water and honey and cook until taffy forms a hard thread when dropped in cold water. This test should not give a hard crack. Pour onto greased slab. While it cools, fold the edges toward the center so it will cool uniformly. Grease hands and pull until milky-looking. Shape into a long rope and cut in pieces about 1 inch long. Wrap in waxed paper or foil.

Walnuts seem to go with cream taffy, so last but not least is a recipe to make elegant taffy.

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Elegant Kisses

2 cups sugar
1/2 cup light corn syrup
2/3 cup water
1 teaspoon vanilla
1/2 cup chopped walnuts

Combine first 3 ingredients and cook over medium heat stirring only until sugar is entirely dissolved. Wipe down sugar crystals with a dampened pastry brush. Cook until when tested it forms a firm ball in cold water. Stir in vanilla and nuts. Pour on buttered slab or pan. Pick up to stretch as soon as possible. Pull until it is cold and has a shiny, satiny sheen. Pull into long slender ropes and cut into 1-inch pieces. Wrap in bright foil or cellophane.

CANDY COOKING



Do you moan, "I never make candy anymore; it just doesn't turn out right." Here are a few general rules for making good candy. Try again and follow these directions carefully, and you will succeed.

1. Follow recipes and directions exactly.

2. Stir, while cooking any candy containing milk or cream.

3. Do not stir, while cooking candy made with water.

4. Dissolve sugar thoroughly when first the mixture is put over heat. A good way is to cover the pan with a lid for 2 minutes. Then remove the cover and complete cooking.

5. Wipe crystals off sides of pan with pastry brush dampened in warm water.

6. Do not boil syrups at top heat.

7. Most all standard recipes are formulated for use at sea level and adjustments must be made at higher altitudes. For best results, the temperature should be lowered 2 degrees for each 1,000 feet elevation above sea level.

Soft ball 234 to 240 degrees F.
at sea level

Firm ball 242 to 248 degrees F.
at sea level

Hard ball 250 to 268 degrees F.
at sea level

Soft crack 270 to 290 degrees F.
at sea level

Hard crack 300 to 310 degrees F.
at sea level

8. If you do not have a candy thermometer test carefully in cold water.

Fondant, fudge, creams—soft ball—
can be picked up in fingers but
flattens out

Caramels—firm ball—holds shape
in fingers unless pressed
Divinity—hard ball—holds shape
but pliable

English toffee—soft crack—separa-
rates into hard threads but not
brittle

Nut brittle and butterscotch—hard
crack—separates into hard and
brittle threads

9. Never start a batch of candy when there is something else you must be doing at the same time. Candy, in order to turn out perfect, requires your entire attention.

10. To deserve a reputation as a wonderful candymaker you must first, have good dependable recipes; second, use the very best materials, never scrimping on the butter, cream, or nuts; third, start with a kitchen in perfect order; and, last, love to make candy.

FESTIVE FEASTING

1. For super *Mince Pie* spread a layer of crushed pineapple over mincemeat in a pastry-lined pie plate and cover with a top crust.

2. For a *Merry Christmas Salad* set a fruitied lime Jello salad in a round layer cake pan. When set, frost top with a blend of cream cheese and mayonnaise, trim with maraschino cherries. Cut into 6 wedges and serve on salad greens. Cut small squares of cranberry sauce, top each with a half walnut, and use for the base of the Christmas tree.

3. Serve gay *Cranberry Eggnog*. Separate 6 eggs. Beat whites and yolks separately, beating $\frac{1}{2}$ cup of sugar into each. Fold the beaten egg yolks into the stiffly beaten meringue. Add one pint of cream and 1 quart of cranberry juice, stir thoroughly and serve very cold with a dash of cloves.

4. To make an easy, tasty *Eggnog* pour 2 cans of undiluted frozen orange juice and one quart of milk into your punch bowl. Beat with egg beater and stir in one quart of eggnog. Top with nutmeg. This will make 24 very nourishing and delicious servings.

5. Add chopped peanuts to but-
tered crumbs and top the traditional

Creamed Onion Casserole. Toast in hot oven.

6. For a change try *Mashed Candied Yams*. To mashed yams add sugar, butter, cinnamon, nutmeg, salt, and milk to moisten. Put in casserole and top with tiny marshmallows. Bake for about 30 minutes in hot oven.

7. Try adding slivered toasted almonds to your *Whole Cranberry Sauce* just before serving and see the added delight in your guests' eyes.

Editor's Page

(Continued from page 886)

from which our cultivated wheat comes, has been found near Bethlehem in its native state. I like to associate the thought that primeval Bethlehem, where grows the plant from which we get our bread—the staff of life, brought forth also the Bread of Life that sustains the spirit.

I bear testimony to you that Christ's truths are as applicable to the world today as to the people among whom he walked and talked. His Spirit should be the center of Christmas. His teachings should be the center of our lives. Assuredly he is our life. Peace he brought to the earth. May that gift of the Babe of Bethlehem attend you, at this season, and through the coming years.

Christmas at Millcreek Elementary School

(Continued from page 891)

is over."

The children stood in awe; was it possible their Christmas project could mean that much to so many people? The silence was broken when one of the boys said, "Boy, thanks for telling us, let's get back to school and tell the other kids." They burst out of the reading room and, full of true Christmas spirit, piled into the bus, urging the driver to hurry back to school so they could report to their classmates that *Operation Christmas, 1959*, was really worth it.

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The Last Word

The sense of humor is the oil of life's engine. Without it, the machine cracks and groans. No lot is so hard, no aspect of things so grim but it relaxes before a hearty laugh.

—Merriam

Beware of a half truth; you might have taken hold of the wrong half.



Shun idleness—it is a rust that attaches itself to the most brilliant metals.

—Voltaire

The hardest tumble any man can take is to fall over his own bluff.

To be a friend, a man should remember that we are human magnets; that like attracts like; and that what we give, we get.

Your neighborhood will be a delightful place to live in—if you are a delightful person to live beside.

Money is not the measure of a man, but it is often the means of finding out how small he is.

Failure is the line of least persistence.

The man who keeps his hand and heart going right need not worry too much about his feet.

When men speak ill of thee, live so that nobody will believe them.

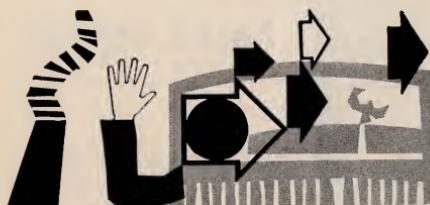
—Plato

Ours is the seedtime, God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest time is hid with Him.

—Whittier

A good traffic rule is: When you meet temptation on the road of life, turn to the right.

What good is muscle,
If we lack will?
If we lack hustle,
What good is skill?



Yesterday is an outlawed debt;
Tomorrow is a risky promissory note.
Today is real money. Invest in it.

Our deeds travel with us from afar;
And what we have been, makes us what we are.

—George Eliot

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...and the glory of the Lord shone round about them...

Luke 2:9

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a pair of skates;
Susie wants a dolly”



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